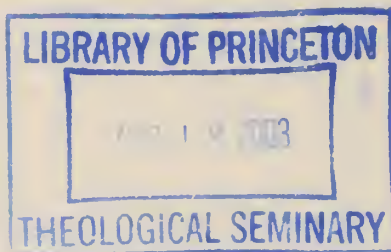


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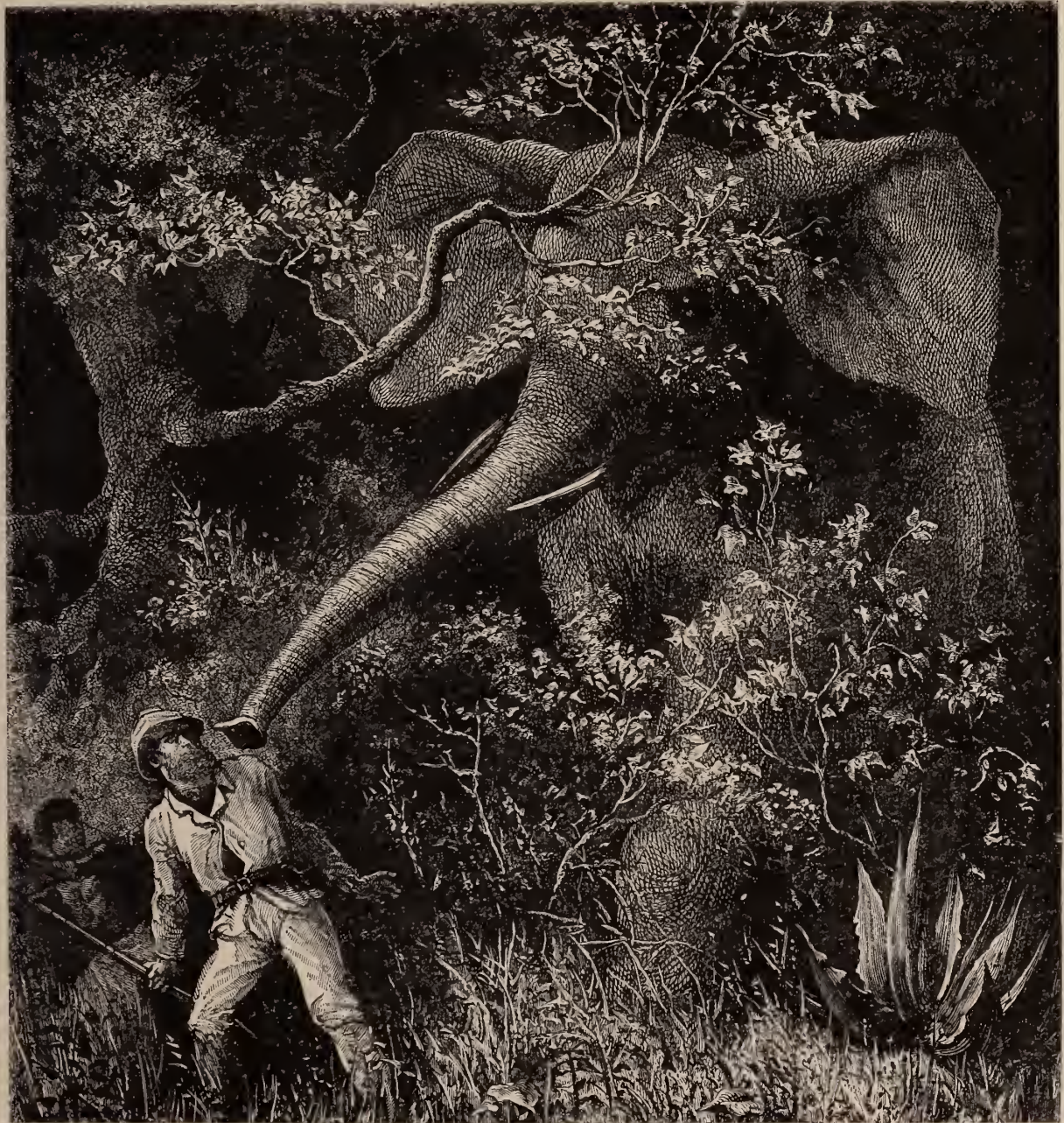




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MISSIONARY NEWS,

Containing Missionary Intelligence from all parts of the World.

1880.



AFRICAN EXPLORATION.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.



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"GOD HATH RECONCILED US TO HIMSELF  
BY JESUS CHRIST, AND HATH GIVEN TO US  
THE MINISTRY OF RECONCILIATION; TO WIT,  
THAT GOD WAS IN CHRIST RECONCILING THE  
WORLD UNTO HIMSELF, NOT IMPUTING THEIR  
TRESPASSES UNTO THEM, AND HATH COMMITTED  
TO US THE WORD OF RECONCILIATION. NOW  
THEN, WE ARE AMBASSADORS FOR CHRIST!"—  
2 Cor. v. 18—20.

Marvellous facts! the foes of God, the  
avowed enemies of the King of Kings, are  
treated so graciously and lovingly by Him, that  
their hearts are won to Him; they are recon-  
ciled to His rule; His cause immediately  
becomes theirs; and they accept a commission  
to go forth as His ambassadors to revolted mil-  
lions in all lands, to proclaim a free pardon—  
God Himself "not imputing their trespasses  
to them." These ambassadors are commanded  
to explain to every foe of their Great Master  
on what principles He is prepared to treat them  
so graciously; they are "to preach the gospel  
to every creature," and if they do so, they have  
a never-failing promise on which they may  
rely, "Lo!" He says, "I am with you alway,  
even to the end of the age." Missionaries of  
the cross, in proportion as they carry out their  
great commission seize every opportunity to  
announce the full and free pardon which God,  
for Christ's sake, offers to those who are in a  
state of rebellious antagonism to Him. And so  
wonderful is the effect of these kind messages  
upon those who understand and believe them,  
that the foes of God at once lay down their  
weapons of wicked warfare, and, in their turn,  
readily offer to become His faithful soldiers,  
and His eternal friends.

## MISSIONARY TRIALS IN CENTRAL AFRICA.

THE VERY PROMISING COMMENCEMENT of  
the C.M.S. Mission to Uganda, in Central  
Africa, has received a temporary check.  
Satan's dominion over that land was not to be  
easily assaulted. He stirred up foes to the  
work in all directions. First of all, the Arab  
traders were bitterly hostile, and all the more  
so because of Mr. Mackay's bold stand against  
them, and their traffic in human flesh. Secondly,  
the great chiefs were jealous of the  
white man's influence with King Mtesa, and  
especially of Mr. Felkin having easier access to  
him than themselves. Thirdly, Mtesa's own  
temper varied almost from day to day; and  
though on the whole he showed favour to the  
Mission, it was clear his main object was to  
get as much as he could out of it, guns and  
gunpowder especially. Fourthly, two French  
Jesuits arrived to plant a Romish Mission in  
the country—three more being on the way—  
and fresh feelings of hostility to the Mis-  
sionaries were at once manifest among the  
chiefs, who refused to allow them to visit the  
French priests, even to offer them kindly  
medical aid when they required it. Fifthly,  
Mtesa received letters from Zanzibar, which  
had the effect of turning the king's mind  
against the C.M.S. Missionaries, whom he  
charged with being impostors! Apparently,  
even their lives were in danger for a time.

After earnest prayer for Divine guidance,  
the Missionaries concluded to withdraw from

Uganda for a time, but the king refused to let  
them go. At this juncture two new Mis-  
sionaries, Messrs. Stokes and Copplestone,  
arrived, and as they brought fresh presents for  
Mtesa he became more gracious. After this,  
fresh difficulties arose; the Missionaries could  
scarcely obtain food, and eventually, four of  
them withdrew for a time, leaving behind them,  
in a very trying and dangerous position, Mr.  
Mackay, Mr. Pearson, and Mr. Litchfield.

Much prayer is needed for these good men,  
who stand in the forefront of the battle, that  
they may have a happy consciousness of the  
presence of Him who has said:—"Go preach  
the gospel to every creature; and lo, I am with  
you alway."

THE JAPANESE are proposing to adopt the  
English language instead of their own. It  
takes an educated Japanese ten years to acquire  
a competent knowledge of his own language,  
but in one or two years he can obtain a corre-  
sponding knowledge of the English.

THE HOLY SYNOD OF RUSSIA is contempla-  
ting a reform of the monasteries and nunneries.  
The abuses in the former are said to be very  
grievous. Instead of leading a devout life, the  
monks are accused of revelling in worldly amuse-  
ment. Monks in Russia do not take the vow  
of poverty. Aside from their private property  
the monks hold a vast amount of corporate  
property. Their annual income exceeds 3,000,000  
roubles. But all this is said to be as nothing  
in comparison with the gold and silver orna-  
ments, pearls and jewels, costly plate and vest-  
ments. It is the intention of the Synod to take  
away the privilege of holding private property,  
and to curtail, if possible, the amount of their  
corporate possessions.

IN MADAGASCAR, Roman Catholics are perse-  
cuting the Christians of the Mission Churches.

IN SPAIN there is such a thirst for the  
knowledge of the Gospel of Christ, that Dr.  
Punshon says, "it is no unusual thing for their  
Missionaries to receive a written requisition  
from villages signed by forty or fifty inhabit-  
ants, asking them to come and preach the Gos-  
pel to them."

FEAR OF ANOTHER FAMINE IN SOUTH  
INDIA.—"This Palani Taluk," says Rev.  
J. E. Chandler, "was the first to suffer in the  
late famine; and now the monsoon seems to be  
nearly over, and the supply of rain is very de-  
ficient. Many people are suffering for want  
of food and clothing. The curse of God seems  
to be falling upon poor India. Wars, famines,  
pestilences and plagues, infest her. Oh Lord!  
How long?"

PICTORIAL SCRIPTURE CARDS IN SIX LAN-  
GUAGES have been prepared specially for the  
Zenanas and Schools of India. The specimens  
we have seen in Marathi, Tamil, and Telugu,  
are likely to prove both attractive and useful  
to the natives. The pictorial illustrations are  
printed in colours, and the portions of scrip-  
ture in Oriental type are well-selected gospel  
texts. We hope they may be extensively used  
in India. They were not prepared with a  
view to financial profit. Their cost is only  
twelve shillings and sixpence per 1000. They  
can be obtained of Mrs. Greinke, Hilton Park,  
Prestwich, near Manchester.



## MISSIONS IN THE ARCTIC REGIONS.

SEVEN MILLIONS OF DOLLARS were paid by the United States government to Russia for Alaska, the most northerly territory of the American Arctic Regions. This country was the seat of a valuable fur trade. The ignorant and degraded Indians who were found sparsely scattered over the vast territory, brought their furs to the border lands, where they sold them to the whites. These Red Indians by their contact with civilized races, were as a general rule, made more unhappy and vile. The following account of his last missionary journey to the Arctic Regions, by REV. DR. SHELDON JACKSON, will be read with interest, and will show the power of a living Christianity as introduced by the Missionaries, to counteract the polluting influences of heathenism and civilized irreligion.

## A CANOE VOYAGE OFF THE COAST OF ALASKA.

TWELVE STALWART INDIANS leaned forward in their seats, twelve paddles dashed into the water, and we were off on a canoe voyage of six days in the North Pacific Ocean.

I had long wanted to make a visit to the Missions of the Methodist and Church of England churches at Fort Simpson and Metlahkatlah, and inspect their plans and methods of labour. These Missions have been in operation twenty years, and sufficient time (an important element in Mission work) has elapsed to test the efficiency of their methods. Besides, these Missions were the forerunners of our own work in Alaska. As our American steamer would not call at those points, there was no other way than to make the trip in a canoe.

While looking around, a large canoe *en route* to Fort Simpson came in from the Chilcat country, loaded with furs. A portion of the crew were Christian Indians from Fort Simpson, so there was no difficulty in arranging for a passage. Besides the six Christian Indians, were twelve wild Chilcat savages, headed by their medicine chief, or schaman. Our canoe was about thirty-five feet long, five feet across, and three feet deep. I had a comfortable seat allotted me in the centre, with my provisions and blankets within easy reach. The day wore on with the monotonous dip of the paddles. Rounding a cape, they were able to hoist two sails, and have their assistance for a short distance.

Late in the afternoon, we passed a deserted village of the Stickines. A number of the ancient crest poles were standing, crowned with grotesque images, and containing the bones and ashes of former inhabitants. Many had fallen, and were rotting amidst the dense growth of underbrush and ferns. Some of the corner posts of the old houses were still standing. Upon these posts rested immense beams, some of them from three to four feet through, and from forty to sixty feet long. The place was without an inhabitant, only the coarse croak of the raven broke in upon the stillness and desolation of the scene.

The Indians resting upon their paddles gazed intently at the ruins as we floated by with the tide. What thoughts were passing through their minds I had no means of knowing. Perhaps the savage Chilcats looked upon the scene with superstitious dread and awe; while to the Christian Tsimpseans it brought joy and gratitude as they realized how light and hope had come to them in place of the heathen darkness of the past.

If those ruins had a voice to rehearse the

scenes that had passed before them, the whole world would stand aghast and horrified at the cruelties which it was possible for human nature to gloat over.

When those great corner posts were placed in position, a slave was murdered and placed under each. When the houses were completed and occupied, scores of slaves were butchered to show the power and wealth of the owner, whose slaves were so plentiful that he could afford to kill some, and still have plenty left. Founded and dedicated with human sacrifices, who can conceive of the aggregate of human woe and suffering in those habitations of cruelty year after year, at their wild drunken orgies, their cannibal feasts, their torture of witches, their fiendish carousals around the burning dead, the long despairing wails of lost souls as they passed out into eternal darkness? They have passed away to judgment, and their village is in ruins. But other villages still exist on their coast, where these same scenes of cruelty and blood are perpetrated from year to year. When will the Christian church awake to their responsibility, and send the light into all this benighted land?

About 6 p.m. the canoe was run upon the beach and an hour spent in supper, which to the Indians consisted of tea and salmon.

Frequently the Chilcat Indians would break out into one of their national airs to encourage the rowers. This would challenge the Christian Indians, who would follow with a number of the precious hymns of Bliss and Sankey. One evening after singing a great number of these, the Chilcat Schaman inquired 'who was this Jesus that they had been singing about?' Then the Tsimpsean Indians gladly preached Jesus unto him.

These Christian Indians carry their religion with them wherever they go. They were now returning from a voyage of a thousand miles along the coast. They had been absent for weeks. But under no circumstances would they travel upon the Sabbath. Upon one occasion they were nearly out of food, and their heathen companions urged them to continue the trip.

They said 'we are hungry, and you are our friends of ours if you will not go where we can get something to eat.' But they would not sail upon the Sabbath.

One of them afterwards said in a meeting of his own people, that his heart was often sad upon the trip that he did not know more of the language of the people they were visiting, in order to be able to tell them more about Jesus.

I was myself much interested in my Chilcat companions, and when at Fort Simpson an interpreter could be had, they came and held a council with me, the two chiefs who were present declaring their wish to give up their old ways and have their people learn the new way, which was better. They said they were all ready and waiting to give up their heathen practices, as soon as a teacher would come, and earnestly inquired how soon a teacher would come.

This whole coast has been leavened by God's Spirit to desire the gospel. The Indians think the whites have some great secret about the future state of the soul, which they wish to learn. They are in a condition of expectancy, which would cause them to warmly welcome Christian teachers. But if this season is permitted by the church to pass away unimproved, who can say that it will not be followed by greater hardness of heart and more determined heathenism?

Embarking at 7, they paddled until 10 p.m.,

when finding an opening in the rock-bound coast, we put ashore, spread our blankets upon the sand, and were soon sound asleep. At 3 a.m. we were roused from sleep, and soon under way without any breakfast. During the morning, passing the mouth of a shallow mountain stream, we anchored to a big rock, while the Indians, wading up the stream with poles and paddles, in a few minutes clubbed to death some thirty salmon, averaging about twenty-five pounds weight. These were thrown into the canoe. At noon they stopped for their first meal that day. Fires were made under shelter of a great rock. The fish were cleaned and hung upon sticks, and were soon broiling before the fire.

After dinner and a short nap we were again on our way. Finding no suitable landing place, the Indians paddled on until two o'clock in the morning, when running ashore, we spread our blankets as best we could under the shelter of the rocks and projecting roots from the pouring rain.

At 6 a.m., rising from uncomfortable sleep, we embarked, and paddled until 9 a.m., when reaching the cabin of a white man at Tongas Narrows, we went ashore for breakfast. In an hour we were again under way, the Indians working hard at the paddles until the middle of the afternoon, when we ran ashore upon a rocky point for a short rest and sleep.

In an hour and a half we were again under way. Towards evening we passed Cape Fox, and continued on toiling all night in rowing. When the waves were the highest, and the sea the roughest, the stroke of the paddles kept time with the measured song of the leader, who kept time with the roll of the waves, mounting each wave with two strokes of the paddle, then a momentary rest gathering strength for the next billow. It was a long tedious night, that in the rain and fog and darkness, we tossed in a frail canoe upon the waters, but daylight found us at

## FORT TONGAS.

This is an Indian village and an abandoned military post. From the water there seems to be a whole forest of crest or totem poles. Many of these were from 60 to 76 feet high, and carved from top to bottom with a succession of figures representing the bear, eagle, wolf, frog, and other mythical creatures. The military post was established in 1867 and abandoned in 1877, the buildings still remaining. The chief, Kimcoe, was absent at Fort Rupert, but has repeatedly asked for a Missionary for his people.

The wind had been against us from the beginning. It had rained each day, and the storm had continued to increase in violence. Some of the Indians being so exhausted by the labours of the past night that they fell asleep at their work, it was thought best to go ashore and get some rest, which we did, lying out in the rain, until the blankets were saturated and the water was making channels down my back and running into my boots. We waited here two hours, when, seeing no signs of a lull in the storm, we re-embarked, determined if possible to make Fort Simpson. Getting out from the shelter of the islands into Dixon's Inlet, we found the wind in our favour. Hoisting both sails, we drove through the waves at a slashing rate. Sometimes driving into them, until the water ran over the sides into the canoe.

Cold, wet, and weary, that afternoon we ran into the harbour at Fort Simpson, and shortly after received a warm welcome at the Mission station of the Methodist church of Canada.





FRUIT MERCHANT OF ASIA MINOR.

## MISSIONARY PERILS IN ASIA MINOR.

STRONG ENERGETIC MEN who work for their daily bread form the bulk of the population in Asia Minor. Their sombre dress admits of but little variety. It consists of a home-spun linen shirt, a short loose jacket open in front, dark brown or black, of thick rough cloth; a waistcoat and trousers of the same colour and material, the latter made excessively full down to the knees. Round the waist is a sash of many yards in length, which serves instead of pockets; the cap, round and brimless, is made from sheep-skin dyed black or brown.

Boots are a rare but much coveted luxury, and are regarded more as an ornament than an article to be used while walking. Their substitute for boots is the *charrek*, a species of sandal, it is made of cow-hide or pig-skin, rudely sewn together into the shape of a slipper.

To the mass of these people the gospel is still unknown, or but dimly realized, as they are strangers to Him who has said, "I am the Light of the world." Missionaries of the cross, chiefly of the American Societies, nevertheless labour with

much courage and energy amongst them. Realizing to some extent the value of their souls, and the grace of our Lord Jesus Christ in sending them the messages of pardon and salvation, the Missionaries expose themselves to various kinds of peril, that they may deliver these messages to all whom they can reach. Like the Apostle Paul when thus engaged in the same portion of the world they are exposed to "perils of robbers" and are "in deaths oft." Sometimes

## MISSIONARIES ARE ROBBED.

It was but a short time ago, that Rev. Mr. Bartlett and his wife, accompanied by Dr. and Mrs. Davis and family, and Miss Chamberlain, were proceeding from Constantinople to Cesarea. It was a fourteen days' carriage journey through Bithynia, Galatia, and Lyeonia, into Cappadocia. Mr. Bartlett, writing on September 30th, says:—

"None of the party seem to have suffered in health, from the long and wearisome journey, and all are in good spirits. The principal event worthy of mention was our experience with a *band of robbers*. On the morning of the third day from Broosa, Dr. Davis's family and myself

were attacked by a party of six Circassians, and in the space of two or three minutes, were relieved of what money we had and a quantity of clothing and other valuables. Our loss in money was between \$50 and \$60, and in clothing and other things more than \$100. The two Tartar waggons were a short distance ahead, and had just turned a corner out of sight, and were not molested. None of us suffered any injury except Dr. Davis, who received a blow from one of the robbers with the end of his gun, from which he suffered somewhat for several days. The ruffians were thoroughly armed, and resistance would have been utterly in vain. An escort of one or two soldiers would have been of no use, for these were desperate fellows, and had we had an escort, there would very likely have been a fight, and somebody would have been wounded or killed. . . .

Miss Chamberlain left us to-day with Mr. Perry for Sivas, but Dr. Davis's family will remain for a while on Mrs. Staver's account.

Mr. Perry about the same time writing from Sivas, gives an account of a visit paid by himself and a delegation of the church at Gurun to the villages of Ashude and Derende, for the purpose of receiving six candidates for membership into the Gurun Church. He speaks of their being

## TAKEN FOR ROBBERS.

"We left Gurun," he says, "a company of eight horsemen, among whom were the pastor, Bodwelle Maderos, and two deacons, both young men. That the brethren were heartily enjoying the trip was evident from the way they made the old, bare treeless mountains ring with the reverberation of their Turkish and Armenian sacred hymns.

An incident in the journey will show the state of the country in that region. We had crossed the mountain ridge, one of the haunts of robber bands, and, descending on the Ashude side, stopped for a few moments to rest by a spring, when we saw armed footmen, twenty or thirty in number, approaching us in the distance, who, as they came nearer, divided their force into two bands, and occupied the two roads by which we could advance, so that we were obliged either to face them or return to the mountain. This last we did not propose to do. They advanced in open order as if to an attack, and had every appearance of being robbers. Of course we made preparations for what seemed to be an imminent battle. They continued their advance to within speaking distance, keeping behind the cover of rocks, when we shouted in reply ordering them to halt. A ten minutes' parley across easy rifle range, during which we would neither believe them nor they us, finally revealed the fact that they had been summoned from their village that day to repel a raid, and had mistaken us for the raiders, supposing that we had assumed the garb we severally wore as a ruse. After hearty congratulations that no blood had been shed, we all went in company to the village of Ashude."

## A ROBBER CONVERTED.

Writing about the Lord's work in GHEULAJAN, Mr. Cole of Kars refers to one "whose faith seems as pure as the child, and yet who is as bold as the lion. He has only walked in the new way five years, and this blessed gospel it was which saved him the life of an exile in Siberia, whither four of his companions who had not come to the light have gone. He was formerly a robber, and told me how he had been one of the band to bind and plunder poor travellers, turning a deaf ear to their entreaties. The gospel seems to have made him as gentle as a child, and he sat at my feet so eager for the truth, and asked me how he could make reparation for his past course."



## WOMEN OF TURKEY AND EGYPT.

THE FEMALE POPULATION OF TURKEY AND EGYPT are becoming more and more accessible to the lady Missionaries, who are seeking their eternal welfare. Reports of great encouragement reach us concerning their labours in Asia Minor, Syria, and Egypt. The Hareems of the upper classes, such as are seen in our view, and the wretched domiciles of the poorer classes are more easily visited by witnesses for Christ than at any former time. A much larger staff of Christian ladies is, however, required in order to grapple fully with the extensive openings, which, in this direction, present themselves.

The plan usually is for the Missionary lady to teach the women to read the word of God. Whilst doing so, she imparts Gospel instruction as opportunities offer. One says:—"It is a real pleasure to teach them. They are always so interested, and the Bible stories and all seem so fresh and new to them." Another says:—"After sewing an hour, they take a lesson on learning to read, after which we read and explain a portion of Scripture, and pray together before separating. At Haret es Sakeem in Egypt, Gineana, a native Bible visitor, speaks of twenty-two women now reading the Bible; three of them are letting their light shine by teaching others. One of them, who has family prayers, is joined by a Muslima and her son, who live in the same house, to hear the reading of the word. This woman has taught two men, a Copt and a Muslim, to read, and they every day have a lesson with her in the Gospel of Matthew.

Another talked of what she heard at the prayer meetings, so that a Mohammedan Fiky, a learned man, was so interested that he asked to see the book, and has sent to the lady missionary several times to come and explain it to him. He is now reading the Bible daily, and it is to him a new and wonderful book. This man is employed to read the Koran every morning in the palace of the Khedive, and it is hoped that some day he may read the Bible there instead of the Koran.

Miriam Ibrahim, a devoted helper, came with her mother to live in Esbekieh, and was at once employed in the work. She soon made her way to the hearts of her new pupils by her earnestness and tender interest in their spiritual welfare. One of them remarked,—“Her words are so sweet as she talks of Jesus, I cannot restrain my tears.”

In less than a month her weak frame was prostrated by an illness, that after several months of peculiar suffering and trial terminated in death. It was a great loss to the work that so needed her, but to her unspeakable gain.

## THE SPEZZIA MISSION

FOR ITALY AND THE LEVANT.

It will deeply interest not a few of the friends of Bible schools in Italy to know that there are evidences that Evangelical efforts are making some impression on the indurated consciences of the Italians, and on their grimy superstitions.

Rev. E. Clarke of the Spezzia Mission says:—

“At a village not far from La Spezzia lived a man, who, some time ago, was accustomed to hear me preach. One day a person called to tell me he was lying in a precarious state, and suffering from a most terrible disorder. Though not sent for by the dying man, I hastened to see him; on entering the room, I found the priest near him holding a lighted candle before his eyes, and evidently waiting for him to breathe his last. I approached the bed, and asked the sufferer if he knew me? He replied in the affirmative. Without delay, I then unfolded to him the way of salvation, the priest looking on with astonishment at my temerity; and as my presence began to give great dissatisfaction to some, I withdrew, but not before the dying man had signified his full comprehension of all I had said. What happened after, I know not, but I was informed that a terrible scene transpired at his funeral, the priests desiring to bury him as a Roman Catholic, in opposition to the views which he appears in life and death to have cherished.

The darkness and corruption at that time in that village was almost without mitigation; now, we have established a Day and Sunday school, and have weekly preaching. But, oh, the difficulty of obtaining rooms for the teachers when it was known they were Protestants! Oh, the terror of the proprietor of the house at the thought of harbouring a heretic! But this difficulty has now been conquered.

Multitudes of villages steeped in darkness await the dawning of the day. Who will help us as instruments to take to them the light?



TURKISH LADIES VISITING.



## AFRICA AND ITS MISSIONS.

A SMALL VALUABLE MAP OF AFRICA AND ITS MISSIONS is now being published by the American Board. Very important information is also supplied as to Africa itself; as to the spread of the Gospel in that vast land; and as to the various societies at work there.

"Central Africa is not, as it was once thought, a torrid desert or an unmitigated swamp," but "one of the most luxuriant and productive regions of the earth." Its great central plateau has a general elevation, rising to 2500 feet. Here and there it is swollen into mountains, out of which shoot peaks which are the loftiest, with a few exceptions, of any in the globe. It is intersected in almost every direction by rivers, and is the seat of a widespread lake system, close to which travellers have kept.

Rev. Henry Rowley, of the Universities' Mission, who travelled in Eastern Africa, says, "After leaving the river Shire at about 350 miles from the coast, and passing over a hill country in which steppes alternated with broad valleys, cultivated lands with long stretches of park-like woods, we reached, at an altitude of about 2500 feet, a seemingly illimitable plain, which opened out to view one of the most magnificent prospects I ever beheld. Far as the eye could see—and here for the greater part of the year, the atmosphere is so clear that it does not seem to impede the vision—there extended a wide, grassy plain, broken here and there by rocks of fantastic shape, verdant hills, clusters of trees, streams of water on whose banks grew lofty trees, which formed bowers of foliage that equalled in hue and excelled in grace of form any similar production of Europe; and mountains that far and near lifted up their heads towards the pale azure of the sky, rising sometimes to the height of nearly 10,000 feet. . . . The fertility of the greater part of this plain was remarkable. Year by year it produced abundantly a great variety of cereals and tuberous plants. The larger wild animals were scarce, for the population was great, and had driven them to take shelter in less-peopled districts. The climate was cool and refreshing; indeed, it was a land calculated to nourish the body, to gladden the heart, and to content the mind."

"The people of Central Africa," says Dr. George Schweinfurth, "belong to the great Bantu family, resembling somewhat in colour and form, but differing wholly in language from, the negroes proper, who dwell north of the equator, and especially about the Gulf of Guinea. The Bantu tribes have a skin varying from a brown to a blue-black, and hair woolly, but differing in length and quality. In the far interior are tribes of dwarfs, the classical pygmies. Major de Serpa Pinto met with people of yellowish-white skins and hair, and pink eyes. There are several large kingdoms in the interior, though generally there is a loose, incoherent, tribal relationship, with little government of any kind; villages have head men, and look out for themselves, but give little support to one another. Cotton cloths are woven by some tribes; smiths smelt iron ore, and hammer out hoes and spears on stone anvils; copper ornaments are curiously wrought; earthen pottery in basket patterns is baked by the women. A belt of cannibals, comprising some of the most vigorous and intelligent of the African people, stretches across from the Cameroons to the Albert Nyanza. Everywhere polygamy and slavery prevail in the most degrad-

ing forms. Slaves are one of the chief products, and a great article of commerce. The inland slave trade is immense and universal. The external trade, to Egypt and the Barbary States, Arabia, and Turkey, has yearly swept off its half million souls."

It is surprising to what an extent the Gospel has already been made known on the border lands of Africa, notwithstanding the fact that corrupt religions have done much in those lands to give incorrect views of the truth as it is in Jesus.

"In ALGERIA there are Roman Catholic Missions, and Protestant Evangelists.

At THE GAMBIA there are stations of the Wesleyan Methodists, and of the Paris Société des Missions Evangelique.

At THE PONGAS are those of the Society for the Propagation of the Gospel, and of the Church of England West Indian Missionary Association.

At SIERRA LEONE are those of the Church Missionary Society, of the Wesleyan Missionary Society, of Lady Huntingdon's Connexion, and of the United Methodist Free Churches.

At MENDI are those of the American Missionary Association, and of the Church Missionary Society.

At LIBERIA are those of the American Protestant Episcopal, of the American Methodist Episcopal, of the American Presbyterian Societies, and of the Basle Missions Evangelique.

On the GULF OF GUINEA are those of the Wesleyan Missionary Society, of the Basle Missions Evangelique, and of the North German (Bremen) Missions Gemeinde.

At YORUBA are those of the Church Missionary Society, of the Wesleyan Missionary Society, and of the American Southern Baptist Convention.

On the NIGER, at OLD CALABAR, and THE CAMEROONS, are those of the Church Missionary Society, of the United Presbyterian, and of the English Baptist Missionary Societies.

At THE GABOON AND CORISCO there are those of the American Presbyterian Board.

Among THE DAMARAS, and in NAMAQUALAND, are those of the Rhenish, of the Wesleyan Methodist, and of the Finnish Societies.

In CAPE COLONY are those of the Society for the Propagation of the Gospel, of the Wesleyan Missionary Society, of the United Brethren, of the Berlin Gemeinde, of the Rhenish (Barmen) Gemeinde, of the Paris Société Evangelique, of the Reformed Church of Cape Colony, of the Scotch Free Church, of the United Presbyterian Foreign Missionary Society, and a Moslem Missionary Society.

In THE TRANSVAAL, KAFFRARIA, NATAL, and ZULULAND, are those of the London Missionary Society, of the Wesleyan Missionary Society, of the Paris Société des Missions Evangelique, of the Berlin Missions Gemeinde, of the Hermannsburg Missions Gemeinde, of the Reformed Church of Cape Colony, and of Natal, of the Society for the Propagation of the Gospel, of the Scotch Free Church, of the Scotch United Presbyterian, of the Norway Missions Gemeinde, of the Swiss of Canton de Vaud, of the American Board, of several independent labourers, and of the Roman Catholics.

In MADAGASCAR are those of the Roman Catholics, of the Norway Missions Gemeinde, of the Society for the Propagation of the Gospel, and of the London Missionary Society.

In ZANZIBAR, RIBE, and MOMBASSA, are those of the Universities' Mission and the United Methodist Free Churches.

In ABYSSINIA are those of the London Jewish Missionary Society, of the Established Church of Scotland Jewish Mission, of the St. Chrischona Pilgrim Mission, of the Swedish Evangelical, Fosterlands Stifels, and of the Roman Catholics.

In EGYPT are those of the Roman Catholics, of the Church Mission, of the American United Presbyterians, of the St. Chrischona Pilgrim Mission, and of several independent labourers."

To these Missions which fringe the borderlands of Africa, must be added the newly organized arrangements for carrying the messages of salvation into the vast interior.

## ZULULAND.

IN THE NORTHERN DISTRICT OF NATAL within twelve miles of the Zulu border, is the Mission station of UMSINGA, called "THE GORDON MEMORIAL MISSION." It is fully established and equipped under the care of Dr. Dalzell. He writes:—"I believe that at the close of the war, the Gospel will spread in Zululand with a power and rapidity unknown; that, as often happens, the Bible will follow with a great blessing on the sword; and therefore let me urge very strongly on the churches and private individuals to move at once in this matter—and plant Mission stations in Zululand, even on the fatal field of Isandhlwana.

In this spiritual war between Zulu sin and Zulu superstition, we need an easier, lighter, cheaper method than that of the thoroughly trained regular ordained ministry. We need a corps of irregulars—a band of warm-hearted Christian young men and women, whose hearts the Lord has touched, and to whom He has given the talent required; superintended and helped, cheered and encouraged by an ordained Missionary of experience, placed over them as their superintendent.

There are excellent sites, within an accessible distance from the Gordon Memorial Mission, for several stations. A station would cost 100*l.* to 130*l.* a year, besides the primary expenses of starting it. Passage, outfit, building cottage, &c., say 400*l.* to 420*l.* A small outlay indeed! Surely some one will be moved to take up the cause.

Beyond doubt there are many young men and women who would eagerly offer themselves for such a work, if it were laid before them and properly explained.

The most suitable parties are earnest, warm-hearted, Christian working-men—married masons, wrights, gardeners, farmers, or such like. I will gladly receive these, will train them in the Zulu tongue, will initiate them into Mission work, will select sites for their stations, will help them in planning and building their houses, and laying out land, superintend their Mission work, and be at their call in the hour of sickness.

We need God's guidance and enlightenment. May He freely grant it, and His Holy Spirit to brood over and to bless all."

Such is the appeal of Dr. Dalzell, which is backed up by the commendation of Lord Polwarth. Success has attended the labours of the few Missionaries who have already laboured in that country. There are Zulu Christians living in Zululand, and there have been Zulu Christian martyrs, so that there is good ground for carrying out the extensions proposed.

Those who desire to aid this work, should communicate with its Treasurer, John Macdonald, Esq., 7, Albany Street, Edinburgh.



## CHINESE CONVERTS.

IN his most interesting and instructive "OUTLINE MISSIONARY SERIES," now publishing, Rev. J. T. Gracey of Dansville, New York, commencing with a tractate of sixty-four pages on "CHINA," describes that vast country, in its extent, population, history, false religions, and Christian movements. Among the illustrations, he gives the following proofs of the power of vital Christianity on the hearts and lives of its possessors.

## THE OLD CLOTHES MERCHANT OF AMOY.

ONE day a mandarin entered the shop of an old clothes merchant, a convert in the Amoy region, where the English Presbyterians had been labouring. The old man surmised their intention to oppress and persecute him. "I know what you have come for," said he, and taking down some of the goods, pointed to them, and to the rest in the shop, and said, "Take them and take me also; I am an old man, and very deaf. You may take my boys also, and my little girl. We are all Christians, and willing to go to prison." This man was amongst the first converts of the Mission, which now numbers seventy stations and 2200 communicants.

## "THEY CANNOT BEHEAD CHRIST!"

A NATIVE CHRISTIAN, who had suffered some physical injuries through the violence of a mob, which attacked and damaged the Methodist Chapel at Ing-Ching, was awarded by the government 30,000 *cash* as compensation for his injuries; but he declined to take it, as he did not wish to receive money for his persecution for Christ's sake. "They can cut off our heads," said some grave Christians to Rev. Mr. Stevenson, "but they cannot behead Christ!"

## HE COULD LOVE HIS ENEMIES.

ONE SUNDAY EVENING in March, 1878, Ling Seng-Ki was returning from church to his home in Hung-ting, when he was waylaid by three men of the village, close by his house. They took him to one of their homes, gave him a supper, and then deliberately led him to the newly-repaired temple, for which he had refused to give aid; and there, in the presence of over twenty villagers, his hands were bound together with a cord behind his back; a rope was attached to this cord and passed over a beam, by which he was drawn up a foot or more from the ground, and thus was suspended in excruciating torture for more than an hour. He prayed aloud for his persecutors. They continued to demand of him pledges of money. He finally said, "If you want my little property, take it; if you want my life, that too, is in your power." Then they let him down.

They did take his property to the amount of half his little all. The Missionary saw this good brother Ling a month afterwards. He was happy in the love of Jesus, and uttered no words of bitterness against his persecutors. He appears to have drunk so deeply into the spirit of Christ, that he could obey the precept, "Love your enemies."

MOSLEM FANATICISM is preventing the full supply of water to Jerusalem, of which abundance may be obtained from ancient pools, particularly those of Solomon; but the foreigners are not allowed to build the connecting aqueduct which is necessary; the consequence is, that fevers prevail in the city among the overcrowded poor, who cannot maintain the cleanliness necessary to health.

## KHALEEL, THE EGYPTIAN ASS-DRIVER.

KHALEEL, THE ASS-DRIVER'S CASE, viewed in connexion with the labours of Christian evangelists in Egypt, is one of great interest. When the American U.P. Mission Church of Nakhayleh began to send forth volunteer workers among the villages around, they found a people prepared for them in Bedari, chiefly through the labours of a soldier who had deserted from the army and was living in concealment in Bedari. While hiding from the Sheiksh he took to reading a Bible, given him by his friend Wasif, of Suft. There he found Christ, and at once began to tell his joys to others. He was soon discovered and sent off in chains to Cairo. While there, he was the means of founding a little church at the quarries where he worked. He was eventually released.

The work so well begun by Ibraheem the soldier and the evangelists from Nakhayleh was carried forward with marked success by native theological students, Girgis Obeid and another. Thus the work spread to Tahta, an important town of nine or ten thousand inhabitants, situated in the midst of a cluster of villages. Amongst the listeners to the Gospel in these villages was Khaleel, the ass-driver. He received the truth as it was in Jesus, and was converted. Once he had been famous in all the markets of the province for his drunken habits and cheating propensities. After the great change had been effected in this man's heart and life, he went to Tahta to buy grain. In one week his main errand was over, but he could not get away. Night and day he was surrounded by those who knew his former life, and wished to know the secret of the marvellous change effected in him. After three weeks he came for help, and Girgis Obeid returned with him, when they united in the proclamation of the glorious gospel.

## RED INDIAN MEDICINE MEN.

THE MEDICINE-MEN OF THE RED INDIANS are men of mystery, nominally physicians, who presume that, by the aid of the Great Spirit they can cure all diseases of body and mind. They are regularly called and paid as physicians, and usually, at first, administer to a sick person certain decoctions of roots and herbs, which may result in a cure. To promote the cure and bring about a beneficial crisis, they endeavour to charm the sick person by their absurdly magic dress and violent incantations. He approaches the man whom he desires to kill or enre, with a slow tilting step, in a crouching position (as in our title-page view), and is masked and covered with the skin of a yellow bear, the huge claws of which dangle from his wrists and ankles. He has attached to him various medicine-bags, made of skins of snakes, frogs, and bats; beaks, and toes, and tails of birds; hoofs of deer, goats, and antelopes; in fact, the fag-ends, tails, and tips of almost everything that swims, flies, or runs, in their part of the world. He dances round his patient; shakes his frightful rattles; jumps and yells; grunts and snarls and growls like the grizzly bear, and makes guttural incantations to good and bad spirits. Even when his patient is rolling and groaning in the agonies of death, this man (drawn from life) would dance around, jump over him, and paw him about, until he died. Such is a medicine-man or Shaman doctor, in his wild and ridiculous manœuvres when attempting to cure the ills of humanity! What

joy to know, that many such, in various parts of the Red Indian territory, have been led to ask the Christian Missionaries "Who is this Jesus of whom you speak?" and "Is it He who can heal all our diseases, and save our souls from death?"

THE CHOCTAW NATION which numbers about 17,000 people, has forty schools, and two academics. It also pays for the college education of twenty-two students in the States. The office of Superintendent of education is elective, and has been held by a Choctaw for four years.

WHILE THE NEW CHURCH BUILDING AND THE HOME FOR GIRLS AT FORT WRANGLE, ALASKA, was being erected, two of the carpenters working on them professed their faith in Christ and united with the Mission Church.

WE have left even the marvels of Pentecost behind, for it is affirmed that the word now is preached in three hundred languages.

## The Gospel Treasury.

## "THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."

THE love of Jesus Christ our Lord is a most wonderful subject, and it is as sweet as it is wonderful. When we think of whom He loved—sinners! Of when He loved them—when they were dead in their sins! Of how he loved them—so as to lay down His life for them! His love flows naturally out of His loving heart. It is not drawn forth by anything in us, or by anything done by us. He loves us just because He is pleased to love us. Having once loved a true believer in His glorious person and work, He loves that believer for ever; for He loves with all the strength of His nature. As His nature cannot change, no more can His love. How sweet are His words, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." We may greatly enjoy His love, but we cannot fully know it, for it passeth knowledge. The Lord Jesus Christ loves us more than we know, more than we can think. No angel can tell how much the Saviour loves us; He alone could so love us, for His love is vast and powerful as the nature of God, and it is also tender and gentle as the love of sinless man. The love that is divine, manifests itself through the passions that are human. Everything the Lord Jesus Christ did on earth, He did out of love; and in all that He does now, He is influenced by His unchanging love. If He strip us, it is in love. If He lay some heavy cross on us, it is in love. Hence He says, "As many as I love I rebuke and chasten; be zealous, therefore, and repent." Precious Lord Jesus, may Thy love sweetly flow into my heart, so as to stimulate me to every good word and work!

"Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2).

J. S.

"There is no true satisfaction in anything apart from its relation to the knowledge and enjoyment of God."—H. Craik.



**CANNIBALISM** IN TANNA is a thing of the past. Marvels of grace have resulted from the labour of the Missionaries there. The vilest forms of corrupt heathenism have been abandoned, whilst the gospel in its power has transformed the nearly naked savages into men and women who now sit at the feet of Jesus, clothed, and in their right mind. Very many of the natives are now witnesses for Christ on the adjacent islands.

Once they could kill their teachers, but clubs and spears are now thrown aside, and their love to Christ leads them to love their fellow-men.

#### MISSION TO THE DYAKS OF SOUTH EAST BORNEO.

AMONGST THE DYAKS OF SOUTH EAST BORNEO, the Missionaries of the Rhenish Missionary Society have been at work since 1834. Beginning at Banjarmasin, they had gradually extended their operations to the interior, and had reached the hills of SIHONG and PATSI, where the entire Mission was de-

stroyed by the mutiny of 1859. Although the two Missionaries stationed at Sihong were not, like so many of their fellow-labourers, killed by the mutineers, but by God's marvellous providence had escaped out of the murderers' hands, they were not allowed to return to their broken-up stations, though the heathen chief of Sihong, Suta Onu, had received some impression of the truth, and had at every opportunity renewed his request for a Missionary.

which He has been pleased to grant amongst the Dyaks of the lowlands, where the four congregations number about 600 members.

WHEN Lucas Monton of Celebes, and Mr. Barenstein of the Rhenish Society, first visited Banjarmasin, after supplying the Chinese and Malays with books, they began to preach to the Dayak Biajoos, who gladly received them and listened to the gospel with interest, saying,



NATIVES OF TANNA, NEW HEBRIDES.

It was only three years ago that the Missionaries were allowed by the Dutch Government to return. They re-established their first station at Suta Onu's place, TELANG, and there as well as at TAMBIANG the Gospel which once already had won some adherents, is again being fought against the darkness of heathenism and the bondage of superstition, which is still very strong in Sihong. The firstfruits have been already gathered. May the Lord grant similar blessings on the beautiful hills of Sihong, to those



RHENISH MISSION STATION FOR THE DYAKS AT TELANG, SOUTH EAST BORNEO.



"This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand." These mountaineers were, however, unwilling that the Missionaries should come and live amongst them, unless they would make a covenant by blood. To this the Missionaries agreed. A few drops of blood were then drawn from the chiefs and the missionaries, into four cups of water, which were drunk by the respective parties in the presence of great crowds. The Dayak chiefs then embraced the Missionaries, and said, "Let us be friends for ever, and may God help the Dayaks to obtain the knowledge of religion from the Missionaries." After this, the chiefs assured them that they might dwell with them without fear, promising "to defend them with their life's blood, sooner than they would see them slain." Thus encouraged, they followed the Dayaks to some of their mountain homes. The Mission has since been energetically worked by our German brethren of the Rhenish Society. It must not be forgotten that many of the Dayaks of Borneo were cannibals, and gloried in the possession of human skulls!

A SHELL OF OIL WAS POURED OVER THE MISSIONARY, Mr. Lawes, on his visit to a village in New Guinea. On a newly discovered river he had met with a chief, who, as he welcomed him, expressed a desire to pour oil over him. The Missionary declined the honour, upon which his host looked disappointed and surprised; but when the chief explained to him that it was a sign of friendship and peace, extended to him as another chief, and gave him henceforth "the freedom of the city," he expressed his willingness to submit to the ordeal. So Mr. Lawes took off his shirt, and the people when they saw his white skin shouted. "I received the oil," he says, "and it trickled down in streams as I sat in his house and partook of his hospitality. I should be willing to be anointed for the sake of peace in every village in New Guinea."

THE WORSHIP OF SHOPONO, the small-pox god, is very common in the Yoruba country of Western Africa. Meat offerings are presented to it. Eshu, the devil, is also adored; he is honoured with gifts of heaps upon heaps of empty gin bottles, piled up at the entrance of a village, or at the conjunction of three or four roads. Rev. J. Johnson, of the C.M.S., and the Christian Church here, vigorously denounce the superstition, and their testimony against it seems to tell.

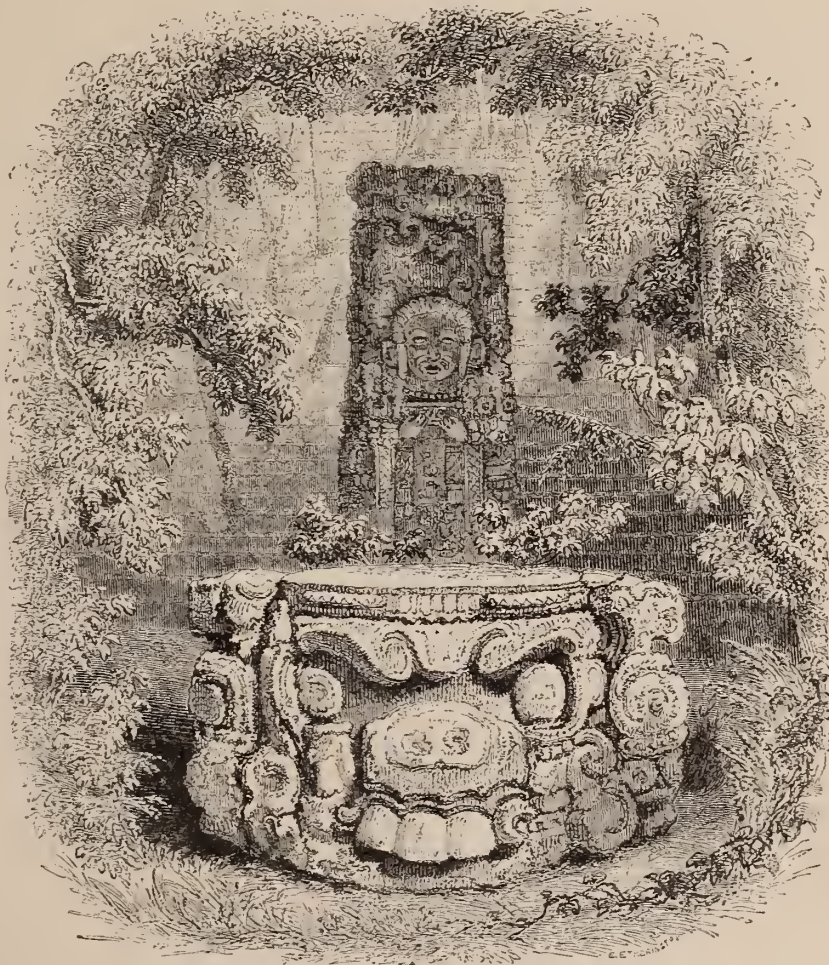
and fowls of the air; the earth, and in it beasts, birds, insects, plants, groves, and hills, together with divers fossils, and fire. They worshipped the water, and in it the sea and rivers; and in them fishes, serpents, and insects, together with such creatures as live in either element. They worshipped men both living and dead; and in them the faculties and endowments of the soul, as well as the several

accidents and conditions of life. Nay, they worshipped the images of animals even the most hateful; such as serpents, dragons, crocodiles, &c.; and at last descended so low as to pay a religious regard to things inanimate, herbs and plants, and the most offensive vegetables. Oh, how deeply sunk is guilty man!

There are some who believe that idolaters are not guilty; but the Word of God proves that they are culpable in the extreme. It proves that "When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; Wherefore God gave them up." (Rom. i. 21-24). And the testimonies of Missionaries from all parts of the world prove that idolaters of our own day know that there is a

living God, that they are neglecting Him; and that their consciences condemn them in their idol worship. Hence they are guilty men; but now God hath commanded all men everywhere to repent, and by the mouths of the Missionaries sends forth His messages of forgiveness and peace, through Jesus Christ, the Sinner's Saviour.

IDOLATRY IS ON THE DECLINE IN WESTERN AFRICA. Good news in confirmation comes from the towns of Bonny and Brass. In each town idols have been destroyed, and in Bonny the bead juju priest is inquiring the way to Ziou, although by so doing his life is imperilled.



ANCIENT IDOL AND ALTAR IN GUATAMALA.

A LITTLE TO THE NORTH OF THE ISTHMUS OF PANAMA, IN QUATAMALA, the stone idol and altar of which we now give an engraving has been discovered. It is evidently a very ancient idol, the history of which cannot be correctly traced; but it was doubtless one of the forms worshipped by idolaters many ages ago. The Pagans of old worshipped universal nature; the soul of the world; life and reproduction under male and female forms; angels, demons, and the souls of departed men, either separate and alone, or in union with some star or other body. They worshipped the heavens, and in them both particular luminaries and constellations; the atmosphere, and in it the meteors



## For the Young.

### THE SINGING COBBLER OF HAMBURG AND THE JEWISH STUDENT.

THE following interesting details are given on the authority of *The Jewish Herald* :—

ONE fine summer's evening, whilst crowds of people passed through the streets of Hamburg on their way to hear the music in Altona, a shoemaker, sitting under a shade before his shop door, was busily engaged with a shoe. He rested from his work, singing one of the most beautiful psalms in old German, scarcely lifting his eyes from the sole, which occupied his whole attention, and quite indifferent to the crowd that passed before him, when a young man stopped suddenly and addressed him: "Well, my friend, you seem quite happy and contented?" The speaker was a student. His marked features, his black eyes, his high nose, and his dark complexion, showed that he belonged to the Hebrew race. The cobbler lifted his eyes and answered cheerfully,—

"Happy and contented I am, in truth, sir; why should I not be so?"

"I don't know; but all are not as you, your poverty might distress you. I suppose you have only to provide for yourself?"

"You are mistaken there, sir," he answered. "I have to feed a wife and seven children with the work of these hands. I am a poor man, it is true; but I can sing and do my work."

"I must confess," said the young man, "that I am very much surprised to see a poor fellow like you so contented with his lot."

"Stranger," said the cobbler, putting down his work, and taking hold of his arm with a serious expression, "stranger, I am not so poor as you think. *I am a son of the King.*"

The student turned his head and went away, saying to himself, "The poor man is evidently mad! It is his madness that makes him so happy. I thought I should hear from him the secret of his happiness, but I have lost my time."

A week passed by, and the student having again occasion to pass down the same street, found the cobbler sitting in the same place, singing as cheerfully as before. The young man, in passing, lifted his cap with a sneering salutation, exclaiming, "Good morning, Mr. Prince."

"Stop, my friend," said the cobbler, putting down his work; "a word of explanation if you please. You left me suddenly the other evening because you thought I was mad."

"I must say I believed it," answered the other.

"Well, my friend, I am not mad. What I said I said in earnest. *I am a son of the King.* Would you like to hear a song on my royalty? I will just sing one."

The young man did not doubt that to accept the offer would afford him some amusement and great satisfaction to the poor man, and he therefore asked him to sing. The cobbler began to sing a hymn on this: "Thy kingdom come." When he finished, he asked the young man if he understood it; but he seemed still to be under his old impression.

"I must, then," said the old cobbler, "explain to you in detail concerning the kingdom of Christ and the glory of the King."

He began, then, with the divine promise made in the beginning, at the banishment from paradise, that the seed of the woman

should bruise the head of the serpent. He showed him this promise, increasing in light from age to age throughout the prophecies, revealing always with clearer evidence the Redeemer's kingdom. He showed him how all things which are written in the law of Moses, in the Prophets, and in the Psalms, about Jesus Christ, have been fulfilled. How it behoved Christ to suffer these things, and enter into glory. How all power in heaven and earth was committed to Him. And, with eyes glistening with hope and love, he showed the young man, in language which the depth of his feelings made eloquent, how the subject of this glorious kingdom is a child of God, an heir, a joint-heir with Christ, the King; and how he shall reign with Him for ever and ever.

"Now," said the cobbler, taking the hand of the young Jewish student who sat beside him, and whose whole mind was filled with things he had heard for the first time in his life, about the old promises made to his forefathers; "Now, young man, don't you see how I could say, '*I am a son of the King,*' and why I am happy and contented? It is because I know Jesus. I believe in Him, and I love Him. And it is the Sacred Scriptures which tell me that all things are mine, whether life or death, or things present, or things to come; all are mine, because I am Christ's."

Then, looking the young Israelite in the face, the old Christian said,—

"Believest thou the prophets? I know that thou dost; because I see by thy features that thou descendest from those who believed in the prophets. Then, my son, if you believe in the prophets you must believe in Him about whom the prophets have spoken." The young man listened in silence. Strange thoughts crossed his mind. At length he timidly asked this question,—

"Where may I learn more of these things, because I see that you *believe*, and that you have *peace*? Oh, that I might have it also; for as yet I do not possess it."

"Here," said the old man, handing him a volume of the Holy Scriptures: "this book you must read attentively at home; and whilst you battle with the enemies of your soul, I shall, as Moses, on the mount, pray for you without ceasing, and you shall also ask *somebody* to pray for you, somebody whom you don't know yet, but who knows you, and who is greater than Moses, who is above all."

The young Jew took the book, and, pressing with gratitude the old man's hand, took off his cap, and saluted him with respect.

"Oh, that the Lord Jesus," said the old man, lifting his eyes towards heaven, and taking to his work again, "may also graft this one in His own olive tree!"

The case does not end here. The old shoemaker's prayer was heard. The young Jew was converted to Christianity, and has since distinguished himself by his zeal and success as a missionary amongst his own people.

There are many lessons in this history, and here is one addressed to every reader. The cobbler's joy is one everybody must find for himself. It is the sweetest thing there is under the sun to partake in God's work in the salvation of souls, and to enter into the joy of the Lord. A king cannot command this joy, and yet a beggar may find it. Riches cannot purchase it. This joy will follow us to heaven, and will be increased there by the presence of those whom we have been the means of leading to the better land.

### THE WILD LAD OF ANTIOCH.

SOME TWO YEARS SINCE, A WILD, GRACELESS YOUNG MAN, whose mother lives in a village not far from the city of Antioch, in Northern Syria, left his home in disgust, tired of maternal admonitions and restraint. His wanderings had a large circuit, but he found neither joy nor prosperity in his course. Far away from home, with resources exhausted, knowing not, nor caring to know, the secret of his misfortune, he sought and found employment in the service of a man who proved to be a true Christian, and who daily read the Bible in his family. At first the young man manifested utter indifference, but at length the words he heard aroused him. He determined to learn to read himself. This accomplished, he studied with earnestness the teachings of Christ, became a changed man, an earnest follower of Jesus.

With new views of life he soon after returned to the home of his widowed mother and told her of his new feelings and purposes. She was angry, and persecuted him because he loved and read the Bible. The young man, however, was unmoved, and continued to serve with fidelity his new Master. Zacheus like, he sought to make amends for his former misdeeds. Soon after his return to his home, he called on one of the neighbours and asked him if he remembered how much trouble he experienced some three years previous from losing his hens, one by one. "Yes," said the neighbour, "I remember it well, and I have never been able to find the thief." "I was the guilty one," said the young man, "and I have come this evening to settle accounts." The neighbour having himself recently become interested in the teachings of the New Testament, was only too happy to accept the confession and heartily forgive the offence. In the same spirit the young man went to another neighbour and confessed that he had stolen an ear-jewel, which some years before had very mysteriously disappeared and never been found. This neighbour was a hard, austere man, ready to give the young man all the trouble he could. He demanded a Turkish pound, which, though an exorbitant price, was paid without a murmur. The young man, once so reckless, is now humble and unassuming in his deportment, living a life of true piety, and by his consistent conduct in the midst of many trials impressing all who know him.—*Rev. Dr. Bliss.*

### THE BEAUTIFUL CHILDREN.

A CHILD, THREE YEARS OLD, WAS DYING OF scarlet fever. She lingered long, and the last day of her life she was unconscious for hours. Many times her mother tried to rouse her, but in vain. She seemed to be sinking away in death without a token of recognition. Suddenly she opened her eyes wide, lifted her head, and looked around the room, as though filled with wonder and delight. She clapped her hands, and cried eagerly to her mother: "Oh, mamma, see the beautiful children!"

Her mother said, "Where?"

"Oh, all around!" she replied; and she turned her head as though she saw them in every direction. No written words can describe the rapture of her look and voice.

"They are coming, they are coming, *they are close to me!*" she said, in a transport of joy.

She put up both hands, laughing out with that gleeful, ringing sound peculiar to little children, and then she died.



## FREE CHURCHES IN ITALY.

THE FREE ITALIAN CHURCH is in sympathy with the Free Church of Scotland; is thoroughly evangelical in character; and is one of the leading Missionary organizations now at work for the spiritual enlightenment of Italian Romanists. Their last General Assembly met in the autumn in Florence, when a gospel sermon was preached with great power by Signor Garvazzi, from the words,—“As we were allowed of God to be put in trust for the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.” Thirty-nine deputies from twenty-eight churches were present. One of them was a member of the Italian Parliament, and a judge of the Supreme Court of Appeal. His long life had been devoted to evangelistic labour, and never more earnestly than at the present time. Nine evangelists were also present, who had studied under him and Desanctis in Genoa. Rev. John Thomas, a devoted labourer from the island of Sardinia, and various other brethren from cities and towns of Italy, recounted their trials, difficulties, and proofs of the Divine blessing. Professor Henderson, in classic phrase, went over the work of the college in Rome with its eighteen students; whilst the loving labour of Messrs Roenneke and Piggott, well supplied the want of a Professor of Exegesis. Rev. John R. M. Dougall, of Florence, the Treasurer, gave an encouraging view of the state of finances, notwithstanding the stagnation of trade, and the prevalence of bad times. On the whole, these earnest witnesses for Christ were much encouraged by intercourse with their brethren, and by the many tokens of real blessing with which they had been favoured.

## EVANGELIZATION IN SPAIN.

THE SPANISH COMMITTEE AT GENEVA say that “the work of Evangelization in Spain is carried on amidst local difficulties which have increased to some extent the hostility of the people, and that of the municipal authorities who have proceeded to positive acts: yet the desire for religious instruction is manifest in many more places. The reception given to the preaching of the Word of life, has been favourable in many new villages; and to the glory of God, we can say, that the work of the Mission is constantly extending, noiselessly, and without brilliant results, it is true, but by steady progress and development.

... The Christian workman has much to encourage him in his labours for the Lord in Spain. Faithful service quickly receives proofs of Divine favour, and you have only to consider the work carried on at Reus to acknowledge the truth of this statement. To prove it, we should have quoted from the correspondence of Pastor Martiney, but this young brother having been recently at Geneva, on his way to the Conference at Bâle, and having addressed us, we prefer giving a brief report of the details which we heard from himself. We give it in his own words, translated from the French in which he spoke:—

“Notwithstanding the change in the government five years ago, blessed be God, we can say that liberty to worship has not suffered materially. It is quite true that in some parts of Spain we have had slight persecution, such as at Alcoy, Figueras, &c. At Montblanch, I was myself condemned to two months’ imprisonment, to a fine of 125 francs, to the expense of a law-suit, to the suspension of civil rights, and in case of non-payment of the fine, to a day longer in prison for every five francs not paid.

We appealed to the superior tribunal of

Catalonia; we hope that justice will be done there, and that our fears will not be realized. This action was caused through preaching in the open air, on private property, to a great crowd of people, who had come to hear the Gospel proclaimed, no notice having been given to the local authorities, not having had time to do so. When we arrived at a village named Barbera, there was no house at which we could stop, so that in the early part of the evening we sat by the road-side to read a chapter of the Word of God, adding some simple explanations, and finishing with prayer. That took place when only my seven companions were present with me. Afterwards we continued our walk, accompanied by two of the villagers, and by four people from Pont de Armentera, who had joined us. We were disconcerted, especially myself, for it was already late, and there was no place where eight or ten persons could be received. At last, towards eight o’clock, we entered a country-house, outside of the village, to ask permission to hold our little meeting there. But what was our surprise, on receiving the requested sanction, to find that a man had come there from Reus to be present at our service. We had hardly begun, when some one came to tell me that a great number of people had assembled in a barn, to hear the Gospel. Believing that it was the Lord who had opened this door, I went at once to the barn, and found 200 people there, and I spoke to them for three quarters of an hour on salvation through Jesus Christ, to which they listened with attention and respect. We could hardly see: a single lantern gave me light enough to read the Bible.

It was for this that I was expelled from the village by the local authority, and that prosecutions have been directed against me. I went thither a second time, but was not permitted to remain, and I was followed by women and children throwing stones; the greater part of the men of that place were, however, favourable to us; six of them have become steadfast in the faith of the Gospel, and often attend the service established at the Pont de Armentera.

It is two years since we began to preach in this latter village, and by the grace of God we have lately been able to place an Evangelist there, the same that we employed at Reus. He has been replaced by another teacher, who was brought up by Mr. Armstrong, and employed by him at the Evangelical Mission in Spain; he is a young man of ability and piety.

The Sunday morning service at the Pont de Armentera is now attended by thirty people, in the evening by a few more: there are twenty-seven pupils in the Sunday-school: from twenty-five to thirty persons attend at the Thursday evening service. There is a class for young work-women numbering ten. Another for young people, attended by twenty-four. There are about 1300 inhabitants in this village. Some of those who attend the services are very hopeful, one in particular who is very diligent in her attendance, has given up dancing and other amusements.

This village forms the centre of a district in which several other villages might be visited by the same Evangelist at very little expense.

The difficulty is in keeping up this central work, for which 2034 francs are needed: 540 will probably be raised on the spot by the pupils, and donations amounting to thirty francs a year. We hope our brethren in England or America will continue to help us. It would be fatal to the evangelization of the province, if, through want of money, we should be obliged to close this place of worship. I appeal, therefore,

to the generosity of Christians, and I depend upon their united prayers for help in this painful position.

But to return to REUS, our centre of evangelization; it is the seat of commercial industry in the province of Terragona, very liberal politically, and the majority of the people are favourable to us. It has been providentially selected by the committee at Geneva for carrying on the work in that part of Spain. When we began to work there in May, 1876, 700 people came to hear the Gospel. They listened respectfully, and if there had been a room large enough, we should have had 2000 hearers; the room was always full during the next six or eight months. Two priests were present once, and we often had a glimpse of others listening outside, at the windows which opened into a garden.

We cannot point out striking results, chiefly because of the opposition of the clergy, and the indifference which reigns over the people; without wishing to conceal the difficulties, and the deception with which we meet when labouring in the Saviour’s name to win souls, we think it our duty to speak of the blessing which the Lord, in His love, has already granted to us, notwithstanding our weakness. The church at Reus now consists of thirty-one Communicants, and forty members who attend regularly, and of whom some are about to be admitted to the Lord’s Supper; fourteen women and seventeen men have given their hearts to the Lord; three of these were blasphemers, and tavern haunters, who beat their wives and children, who having been really converted, have found peace, and their lives bear clear testimony to their faith in the Saviour.

One of them has been without work for eleven months, because he attends our services, yet he remains steadfast.

We have had the pleasure of seeing two young people seriously drawn towards the Gospel through the Sunday-school, and by an evening school for adults: some of the children were sadly persecuted for attending our schools, and even their lives were threatened, if they continued to attend the services held for children, but a sense of need induced them to persevere, and the parents, attracted by their faithfulness, now often attend with them.

We have fifty boys in the school; a school for girls would be a necessity, had we the means of defraying the expense; we have a class for young work-women, who come for an hour to learn to read and write.

We may add that after certain troublesome encounters with the local and provincial authorities, we have obtained the use of a room in the civil hospital of the town. They have also given to us a very convenient cemetery, in which several interments have already taken place, and many have heard the Gospel preached at these funerals.

One difficulty is constantly present with us: we are threatened with dismissal from the ground on which our chapel and school, and the teacher’s lodgings stand, and the hostility of the Romanists renders it difficult to find any other place; but we trust that the Lord will provide for us as He has done hitherto.

I desire to offer thanks personally, in the name of our church, to the members of the Spanish Committee, and to all who take an interest in the evangelization of my dear country. We commend the Mission at Reus to your prayers, including all who labour there, to make known the way of salvation to those who are ignorant of it.”



## BIBLE AND TRACT DEPOT OF PARIS.

A MISSION WORK OF VERY CONSIDERABLE EXTENT AND INFLUENCE for the spiritual benefit of all France, is now emanating from the "Dépôt Central, Livres Saints Publications Populaires," 4, Place du Theatre Royal Francais, in Paris. The meeting for Special Prayer in the small upper room, near the centre of London, within a stone's throw of the Bank of England, with the particulars and results of which some of our readers are well acquainted, has been transferred to this place, and in a sense is thus continued. It is held on Monday afternoons, and often proves a most interesting gathering of Christians from various nations. The British and Foreign Bible Society, and the Religious Tract Society, each have the Depots here; the French tracts prepared at the expense of the late Mr. Henry Bewley of Dublin, are likewise issued from this Depot in large numbers. The Hon. Manager, Mr. Geo. Pearce, assisted by British Christians, purchased from Mr. Bewley's executors about four and a quarter millions of French publications, which were printed and stored up in Dublin. These publications are well known as richly evangelical. A very considerable number of them have since been scattered far and wide amongst French Romanists. Bible women and French Christians in various towns have assisted in this good work. Mr. Pearce says, "During the year I was enabled by the blessing of God to put into circulation about a million of these publications, and now with the present interest created in the popular mind in favour of Protestant truth, one can scarcely over-estimate the importance of a wide circulation of these books and journals. From the proceeds of my sales I have just issued an impression of two millions of new tracts, which may be had here, or of Messrs. S. W. Partridge & Co., 9, Paternoster Row in sixpenny and shilling packets." Thus the seed of the kingdom is being extensively sown in France,

"Sower Divine!

Quit not this hopeful field  
Till Thou hast made it yield,  
Sow Thou by day and night,  
In darkness and in light,  
Stay not Thy hand, but sow;  
Then shall the harvest grow."

## SCRIPTURES FOR THE MAZAHUA-SPEAKING INDIANS OF MEXICO.

THE ONLY "ENGLISH MISSION IN MEXICO," properly so called, is, we believe, the one conducted by Mr. James Pascoe (Rancho de San-Telmo, Ixtapan del Oro.) His work is of special interest and value, because he has the advantage of an English steam printing press, and can act directly on the Mazahua-speaking Indians, for whose benefit his Mission was established. About two or more years ago, the parable of the Prodigal Son was printed by him in the Mexican language in Toluca. He then printed the whole of Luke's fifteenth chapter.

"Many years ago," says Mr. Pascoe, "the Gospel according to Luke was translated into the Mexican Indian (the Aztec) language for the British and Foreign Bible Society, who printed a small number of copies, but which, from all I can learn, never came into circulation in Mexico. The Society kindly lent me a copy, expressly for me to reprint it if I found it desirable to do so. I made an experiment with one chapter, the fifteenth of Luke, and circu-

lated it among the Indians who still speak the Aztec language; but it proved useless! Its language is now antiquated; it is the language of old Aztec literature, but the present spoken language is totally different. I gave it a fair trial, and when I mention that my present wife is an Aztec Indian, and her father, also of pure Aztec blood, is now a preacher of the Gospel, you will see that I had every facility for testing the value of the publication in question." I. has since been reprinted by the American Methodist Mission, but for the reasons given it still proves useless.

Mr. Pascoe, under these circumstances, is engaged in an attempt to reduce the Mazahua Indian language to writing, and is translating into it portions of the New Testament for the



HINDOO CARRIERS, OR BANGIWALLERS.

use of the Indians. The editor of this paper has before him, as he now writes, a proof chapter of 1 John iii. in the Mazahua Indian language. It is printed in Mr. Hunt's Syllabics, and is the first portion of the Sacred Scriptures in Mazahua. We trust it may please God to enable our dear friend, Mr. Pascoe, to complete this good work, so that the Word of God may be placed in the hands of the millions of Indians in Mexico in their own language.

THE BANGIWALLERS OF INDIA are simply carriers or porters. The heat of the climate and the nature of the country, would render the ordinary English or American mode of carriage unsuitable. The insufficiency of regular roads, on the lowlands, and the absence of bridges over the chasms of the hills, render carriage or waggon travelling impracticable in many parts. In such cases Missionaries when travelling, avail themselves of the services of these men, who, with the aid of a bamboo or stiff strong stick over their shoulders, will carry the baskets and bottles of various shapes which contain the Missionaries' food, drink, and other necessities. Mingled with the Missionaries' baggage these men will often carry supplies of the

Sacred Scriptures, which make known to the heathen the Bread of Life sent down from Heaven.

## MADAGASCAR.

THERE IS "A LAND OF FORESTS" on the south-east of Madagascar called TANALA. It contains numerous well-watered villages. In consequence of the unhealthiness of its climate, no European Missionary had been able to settle there, but it had been visited by the native missionaries of the Betsileo Mission, who invariably received a warm welcome from the people. All the tribes and chiefs here are ruled by Zafirambo and Zafimanely. For years there had been intestine strife between them and the tribes. Some of the people were in revolt, and preparations for war had been made; but so great was the respect which they had for Christian Missionaries, that they agreed that no active measures should be taken until the Rev. W. D. Cowan had visited the district, and done what he could to settle matters amicably. In consequence of this resolution he visited the district, and though his intervention has not yet proved successful in reconciling contending parties, the influence of his presence and of the truths which he taught will doubtless be of real good to the natives.

In his interview with the chiefs, Mr. Cowan stated that the objects he had in view were—

- I. To get them to pray to God.
- II. To place teachers with them to teach their children.
- III. To get them to observe the Sabbath as a day of rest.
- IV. To try and bring to an end the war between them and the Ampidongy.
- V. To get them to abolish trial by ordeal, and the putting to death of children born on unlucky days.
- VI. To suggest the establishment of a weekly market.

"Early next morning," he adds, "the king and the head men, to the number of about two hundred, assembled a little way from the town to consider my advice. About ten o'clock they sent for me, when Ibiuany as spokesman said: 'We have considered all that you have told us and it is only good; we and you are therefore of one thought on all these things. As to the praying, we have long desired to learn it; and now that you give us teachers we shall begin. The head men therefore say they will build two places of worship, one to the east and another to the west of Ivohitroso. As to the children, they will give sixty to each teacher; but this we have to say, that we will receive no Ambaniandro as teachers. The Sabbath seems to us good, and will become the law of the land. The war has long troubled us; we want peace, yet it is not well for you, nor shall we permit you to go, unless with a thousand armed men which we shall give to guard you in the Ampidongy. We are not of those who slay our children, for they are given of God; the trial by ordeal has come from our fathers, and we know no other. The market we are much pleased with, as it will do good to the whole land. We then again thank you as our father and mother.' To all of this I returned thanks, but distinctly refused to go to Ampidongy if followed by armed men, as I needed no protection. 'Now, as you have all agreed to all this,' said I, 'let us now begin to worship God.' So up they all rose and followed me into the town, where we held the first service. There must have been over a thousand men and women present.



# ILLUSTRATED MISSIONARY NEWS

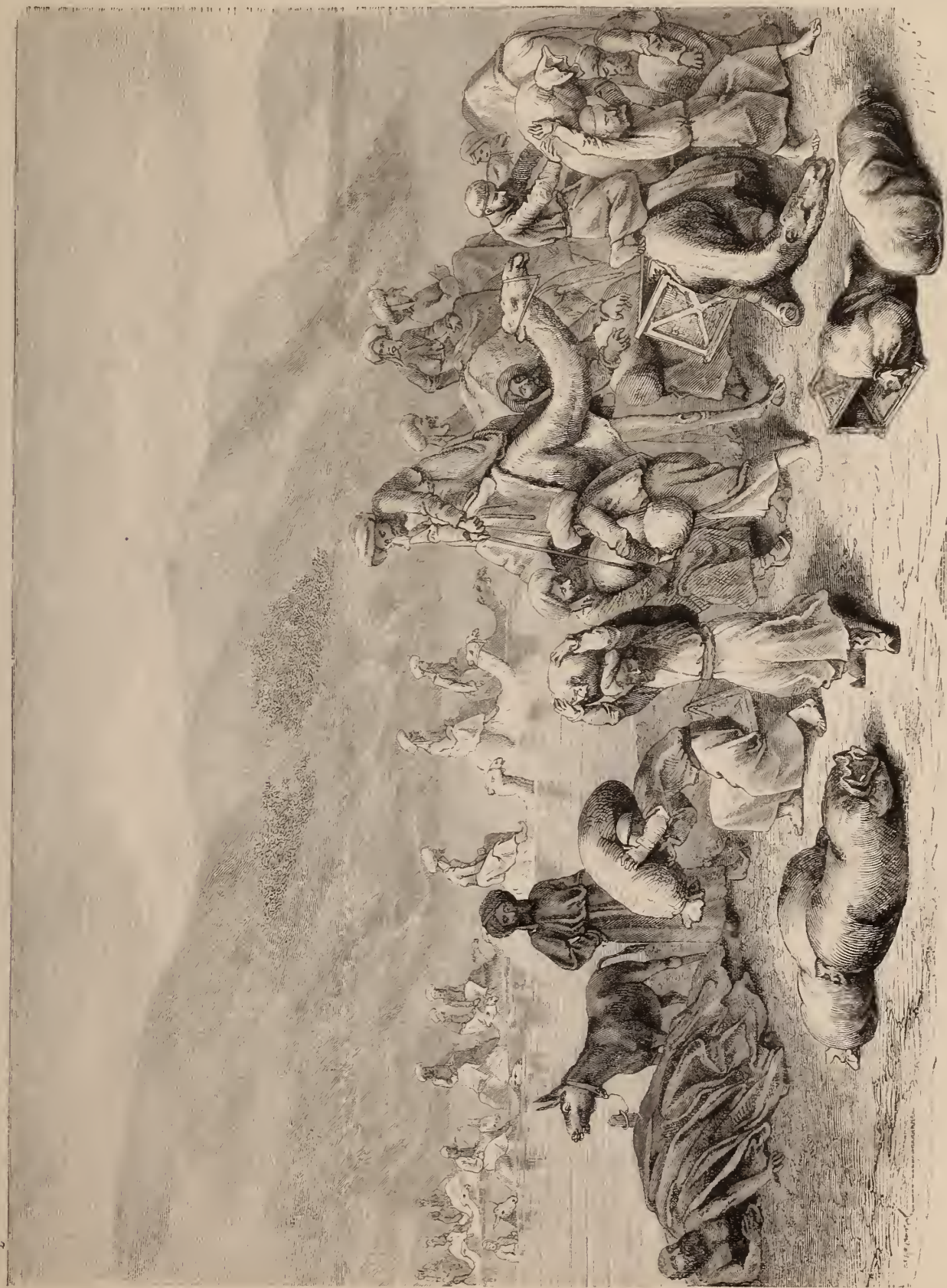
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"THE HARVEST TRULY IS GREAT, BUT THE  
LABOURERS ARE FEW; PRAY YE THEREFORE  
THE LORD OF THE HARVEST THAT HE WOULD  
SEND FORTH LABOURERS INTO HIS HARVEST."  
—Luke x. 2.

Great! marvellously great, is the harvest field  
in which labourers for Christ are now called to  
work. Never before was it known to be of such  
magnitude! Europe, Asia, Africa, America,  
and the islands stretched over the majestic  
oceans, are open, to an extent they never were  
before, for the proclamation of the everlasting  
gospel. The command of the Universal Em-  
peror, who has all power in heaven and in  
earth, Go ye into all the world and preach the  
gospel to every creature," is still unrepealed.  
To a larger extent than at any period of the  
world's history has this far-reaching precept  
been obeyed. The members of Christian  
Churches in all lauds, whose Christianity is not  
a mere name, have been led of late years, more  
than ever, personally to make known to the un-  
saved ones around them the plans of saving  
mercy; the multitudes of native preachers,  
town and city missionaries, catechists, scripture  
readers, and Christian school teachers, in ad-  
dition to the regularly educated ordained Mis-  
sionaries, altogether go to prove that the Great  
Commission has been more extensively obeyed  
than it has ever yet been; but, oh! how  
few in proportion are the labourers in the  
great harvest field! The increased facilities of  
intercommunication with all lands, reveal to  
the Christian Church the fact, that millions  
upon millions of unreached heathen are longing  
ardently for Christian Missionaries, and sending  
urgent messages that they also may be taught  
the way of peace, pardon, and salvation.  
Is it not sad that at such a juncture many of  
the Missionary Societies are driven to retrench-  
ment! and are actually arranging to reduce the  
number of their agencies? Under the circum-  
stances, can this be right? Is there not a bet-  
ter way of meeting the exigencies of their posi-  
tion, and of the claims of the unevangelized  
masses? *Creatures fail, but God all-sufficient  
fails not.* Why not *believingly* look up, and  
cry, "Give us this year our yearly bread?"  
Why not, in spite of surrounding difficulties,  
look up, and, as He has commanded it, pray be-  
lievingly to the Lord of the Harvest, that He  
would send forth more labourers into the har-  
vest? Experience proves that such special  
prayer for such objects is not offered in vain.  
Fellow-labourers in the service and kingdom of  
Jesus, try it! Try it again, and again, and  
again! It will not, cannot fail.

"THIRTY YOUNG PRIESTS at one time, it is  
recorded, sent a request to the Propaganda  
Society, with their names signed in their own  
blood drawn from their own veins, asking to be  
sent as Missionaries to China." For this *form* of  
consecration we do not plead; but for the  
genuine *consecration* both of men and money,  
in this day of our great opportunity, we do  
plead, by the remembrance of blood more

precious than any that we ourselves could shed,  
and in the name of Him who from His exalted  
throne proclaims more tenderly and urgently  
than ever, "Behold I have set before thee AN  
OPEN DOOR." May God inspire our youth! may  
He enable us all WITH COURAGEOUS FAITH TO  
ENTER IN!—A.B.C.F.M. Report.

THE IRISH CHURCH MISSIONS feel increas-  
ingly the need for prayer for Ireland. They  
have arranged for the revival of a Prayer Union  
such as had been originally constituted by Rev.  
A. R. C. Dallas.

IN SIXTEEN MONTHS the earnest evangelist  
Rev. William Taylor has sent out in his inde-  
pendent Missions, forty-six Missionaries to  
various fields in South America, to which num-  
ber twenty were to be added by the beginning  
of 1880.

NONE OF THE MISSIONARIES of the Ameri-  
can Baptist Missionary Union have ever been  
lost by shipwreck on their way to or from their  
foreign fields, but thirteen have died and been  
buried at sea.

ON HIS RECENT TOUR IN WESTERN CHINA,  
Mr. Mollmann, accompanied by native colpor-  
teurs, has enjoyed complete protection from the  
authorities, and has sold upwards of 18,000 por-  
tions of Scripture.

A TEMPERANCE REVIVAL has been progress-  
ing in Atalanta, Ga., in which it is estimated  
that there will be at least 3500 signers of the  
temperance pledge.

## PALESTINE AND THE EASTERN QUESTION.

MR. WM. KNIGHTON writes to the *Times*:  
"During the early part of this year I was in  
the Holy Land. Everywhere, from Dan to  
Beersheba, I saw evidence of the renewed  
energy and activity of the Jewish race. As a  
people, the Jews are flocking back to the land  
of their forefathers in great numbers from all  
the countries of Europe. In Jerusalem and  
its neighbourhood, particularly, every plot of  
ground for sale is eagerly bought by them."  
"But," says Rev. A. C. Tris, "this people is  
waiting for the downfall of the Turkish Em-  
pire. The day of Israel's deliverance is dawn-  
ing." The cry, 'Their King, the King of  
Zion, is coming,' is heard; and although  
many Israelites do not care for Palestine, yet  
the orthodox Jews have an inherent desire  
and respect for the graves of their fathers.  
Israel cannot return as long as Islam keeps  
the dominion at Canaan.

The city of the great King must be made  
frec. Christ and Mohammed cannot have the  
dominion together. Every day the cry is  
heard from the mosque of Omar, on Mount  
Zion, that "Mohammed is the prophet of  
God." It is a daily desecration and treading  
down of the name and prerogatives of the Son  
of God, and if the followers of Islam can remain  
in open rebellion against the anointed of God,  
then the cause of Christ is lost, and the gates  
of hell have prevailed against the truth of the  
gospel. The Eastern question is, in reality, a  
question belonging to the whole Christian  
church. The times of the Gentiles are drawing  
near to a close, the sound of the wheels of  
the chariot of the great King is heard.



## FRIENDS' FOREIGN MISSION.

IN MADAGASCAR there are eighty-five schools, with 2860 scholars connected with this quiet, unostentatious, but useful Mission. This fact alone will prove that this Mission is not one of mere name, as many have supposed it to be. Its report, which now lies before us, supplies details of veritable Christian Missionary labour over considerable districts in Madagascar, Syria, and India. The work done by its Missionaries, and the results which follow, are sufficient to prove that the God of Missions has called "The Friends," to take part in the "teaching of all nations" and in the proclamation of the everlasting gospel.

One department of their work in Madagascar we conceive to be of great value. It is that under the care of William Wilson, whose time is mainly devoted to the superintendence of adult students at the Training School. His services are highly appreciated by the students, who are chiefly from the country. They are accommodated in a cluster of cottages, which have been more than doubled in number during the past year. Frank's house is on the same plot of ground. He and the students meet together for the evening reading, and he maintains a good Christian influence over them. The Friends' Missionaries say: "It has rather been a time of watering the weak plants than of rejoicing in a show of fruit," but "the hold which Christianity has already gained over the minds of the people has been maintained. Inveterate superstition, with occasional panics, have again and again tested its strength, but they have also proved its reality; and each year steadily, though it may be almost imperceptible, adds to its stability. Meanwhile the educational work continues to improve."

Both the London and the Friends' Missionary Societies have their printing presses on the Island. By their means gospel truth is more largely spread. But the work yet to be done in Madagascar is very great, and God has plainly opened a door there, into which many of His faithful witnesses may enter.

IN INDIA the Friends' Mission is carried on in the extensive district of Hoshangabad, which is not occupied by any other European or American Missionary. The next Mission Station to the eastward is Jabalpure—160 miles off; and the nearest Mission to the southward is Chindwara—100 miles off. Here, in this district of Central India, there are four Missionaries at work. Charles Gayford also laboured here for six years among a people of low caste, who were not even reached by the government schools. He had been in the habit of going to Balagunge, for the purpose of reading to these poor people, and expounding to them the truth as it is in Jesus. They welcomed his visits, and would cluster around him in groups of fifty or sixty; would listen with the greatest attention while he read and expounded to them the parables; spoke of the Saviour's miracles, and of His declarations of love and mercy. At their request he opened a school for their benefit; because, as low caste people, other castes in government schools would not commingle with them. Bible colportage—east, west, north, and south—over this last district is also carried on, so that the incorruptible seed of the kingdom is being largely sown.

The Friends' Mission in PALESTINE and SYRIA has had their peculiar trials and special blessings. Theophilus Waldmeier is its repre-

sentative on the Lebanon. He is well-known as one of the Abyssinian captives who so narrowly escaped a martyr's death. Even now his peril is sometimes very great. After preaching to the poor ignorant and superstitious mountaineers, who love to hear the truth proclaimed, he is cursed by their priests, who write hundreds of papers in Arabic, saying, "Waldmeier is a devil; he is sent from hell to lead you astray from your faith, and cursed be every one who goes to him, and who hears him. We don't give you permission to look at him. When you see him on the road, you must look to the other side, because his countenance is so powerful and fascinating, that you may be poisoned by a simple look."

Mr. Waldmeier says:—

"I remember that a number of priests and monks were standing just before the very plot that belongs to the Society of Friends, where we have built the Training Home, and they were cursing the place, and saying, 'Let no grass grow upon it, no flower blossom upon it; let no tree grow on this cursed place—cursed for eternity, because it belongs to the English people.' But in spite of their excommunication, the grass is growing, the flowers are blooming, and the trees are getting on beautifully. The people come, notwithstanding the excommunication.

We opened a school in a village called Shurah, which we call Richard Allen's schools, because R. Allen kindly supports it. I remember the day that four or five priests came from a near convent, in a fury, to attack the poor little school in the very beginning. They drove the teacher and the children away, and said to the owner of the house, 'We curse you, and your house, and your relations; and if you again allow the children to enter into the school, you shall have the deepest place in hell.' But after the priest had left, the teacher and children came back and learned as before. In the beginning, the poor children trembled when we gave them the Gospel in their hands, and when we asked them why they were afraid, they said, 'Because the priests told us it came from the devil, and we are afraid to touch it.' Now they are reading the Bible and learning its truths.

We have the Training Home upon the top of the mountain, and about ten minutes from that there is the village of Brumana, where we have girls' and boys' schools. Then we have a school in the village called Nebay, and down near Beyrout, in a village called Mansureih, we had two schools, one for boys and the other for girls, but we were obliged to close the school for boys on account of the very strong opposition on the part of the Greek Bishop in Beyrout; but we hope to open it again soon. With reference to one of the schools, the Maronite Bishop took his beard in his hand, and said, 'The English school or my beard must be rooted out; but neither would give way, and instead of closing the boys' school we have kept it open, and opened a girls' school as well. We have placed a Bible-woman in that superstitious village, who is doing a very great work; and I am very glad to say that there is also a school where both the Maronite and Greek children come, and have the gospel explained to them in all its simplicity.

In the middle of all these is the Training Home, from which we can overlook all the villages.

We have a very compact Mission-Field, and can reach the farthest school in an hour and a

half, so that if any opposition or persecution is started, we may visit the schools at once.

Many of the parents are glad to hear the precious truths which their boys and girls read to them in the evening, and I very often hear from old men and women, with tears in their eyes, 'Oh! we are so glad we have found our Saviour, Jesus Christ, through our own children, because the priests did not come to our houses, and they quite forgot us.' I have said to them, 'You do not need any priest; Jesus Christ is your Priest and your Saviour, and He will lead you safely home.' And I know that many have died in full faith and confidence in the salvation of Jesus Christ.

I should like to allude a little to the medical branch of our Mission, which is a most interesting and very powerful agency. Early in the morning, especially at this time of the year, when the heat begins to be very great, and sickness among the people increases, the people come to the Friends' Medical Mission. Sometimes it is very touching to see the people coming from far and near, carried on donkeys or mules, and some who are very weak are carried on a bed by four persons, to be brought to Dr. Bshara. When we enter into the waiting-room of the Dispensary, we see so many people of all kinds—Maronites, Greek Orthodox, Greek Catholics, &c.—all waiting for medical help. Perhaps in one corner we may see a Maronite, perhaps the very same priest who has persecuted and opposed us—causing us many and many a tear. One of these priests stood up and greeted me very sweetly, seeming ashamed for all that he had done against us; he said, 'I am so pleased and thankful that here we have medical help and assistance.' Perhaps in another place there is a Greek priest sitting—for the Greek priests have no fellowship with Maronite priests. I can easily begin with him and talk about the Bible, and salvation in Jesus Christ. Some of those who came down to excommunicate Richard Allen's School have come for medical help, softened in their hearts, and ashamed for all they have done."

These facts are sufficient to prove that the Friends' Foreign Missionary Association is receiving the approbation and blessing of the God of Missions. But great responsibility still rests upon such a wealthy body of Christians.

A RAILROAD FROM THE RIVER ZAMBESI THROUGH LIVINGSTONIA TO THE NORTHERN COAST OF ZANZIBAR, is proposed by a company of Manchester merchants. Their design is to raise a capital of two million pounds for working out this scheme. In these days, passenger trains and merchandise follow naturally in the wake of Gospel pioneers. They cannot but facilitate the spread of the glad tidings.

MEMBERS OF THE CHINESE LEGATION AT WASHINGTON have sent \$65 dollars to the Friends' Union Missionary Society of San Francisco, in aid of its school for Chinese children. They direct that 500 dollars shall be invested as the nucleus of a permanent fund.

THE CONVERSION OF AN IDOL ENGRAVER.—A stone-cutter in Japan became a Christian, and as a result his work was decreased at least one half; before he had engraved idols, but when he set out to follow Christ he gave up that part of his work.





PASS IN THE SOUTH AMERICAN CORDILLERAS.

## JAPAN AS IT WAS AND IS.

"TEN YEARS AGO," says Rev. Dr. Clark, of the A.B.C.F.M., "there were less than ten converts to Christianity in Japan. There was no church organized; no native agency; no schools for the training of such an agency; no Missionary devoted to preaching; only the scantiest Christian literature, and that derived from China. Placards were everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day there are more than 2500 professed believers in Christ; a recognized evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Chris-

tian literature, including more than 100,000 copies of portions of the New Testament editions of the Life of Christ, and other works reckoned by thousands and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands. These are facts to quicken the faith and encourage the most vigorous exertions till the field be won. And yet our oldest Missionary, with abundant opportunity of careful observation, remarks that 'the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the Churches, but by the influence of Christian thought and sentiment which is manifest in every direction.'

## SOUTH AMERICA, AND THE CORDILLERAS.

A PRAYER UNION for South America has been arranged by the South American Missionary Society. The immediate occasions for it were the departure of the Rev. T. Bridges and family for the far south; the new work undertaken in the camps of Buenos Ayres by the Rev. J. H. Gybbon-Spilsbury; the work in Cordoba; the trying position and need of the various missionaries at work in that extensive continent; and that in the interests of the Gospel, peace might be restored in Chili and Peru. This Society, like many other evangelical Societies, has been led to feel that the exigencies of their position are such, that they must have special prayer about them.

The Peruvian and Bolivian armies, each numbering about 12,000 men, were encamped, the former at Iquique and the latter at Arica. The Chilians at the same time made a descent upon the Peruvian sea-port Pisagua, one of the few outlets for Bolivian commerce, and over-mastered the resistance of the Peruvian garrison. The allied armies were thus cut off from each other by the Chilean sea and land forces. The Peruvian navy then received a fatal blow by the destruction of the '*Huascar*,' which after a desperate struggle had to yield to two Chilean ironclads. Under these exciting circumstances, the inhabitants of the countries on the coast, and inland to the Cordilleras are in a state of extreme excitement, anxiety, and distress. O how the country needs the peace-producing influences of the Gospel of Christ. But the number of Protestant Missionaries is comparatively few, compared with the vast territories of South America, over which sparse populations are scattered.

From the Isthmus of Darien to Cape Horn, the stupendous range of THE ANDES, which the Spaniards call the Cordilleras, stretch from north to south in an almost continuous chain, ascending in some cases to nearly 20,000 feet above the level of the sea. The populations found between these mountains and the Pacific may learn much of the power and majesty of God from the sublimity of the mountains and their volcanoes, and from the awful depths of the valleys, which present situations so wild as to fill the mind with fear and admiration. There are vast rents in the Cordilleras clothed with a vigorous vegetation, of such a depth that Vesuvius might be placed in them without over-topping the nearest heights; but the heathen and Romish populations of these countries only learn to fear their Creator. They cannot by such means learn out the plan of saving mercy. They need the Missionary of the Cross, to make known to them the pardon and salvation which they can find only in the Lord Jesus.

"THE JESUITS, who are the troublers of the world, are at their mischievous plots in Madagascar. Christians are watching with much interest its progress under its Christian Queen and her enlightened government. French Jesuits, however, have found their way there, claiming valuable property, dictating to the provincial officers, binding and flogging Protestant teachers, breaking up schools, interrupting Sabbath worship, and causing great excitement among the people. It looks like a plan to do in Madagascar what French priests and French brandy did in Tahiti, and to complicate the government, so that there will be a pretext for French interference and a protectorate."



## A Scene in the Life of Dr. Hudson, Burmah.

"There was a cry in Burmah,  
And a rush of thousand footsteps from the distant bound  
Of watering Siam, and the rich Cathay.  
From the far northeru frontier pilgrims met  
The central dwellers of the forest shade, and on they press'd together.  
Eager hope sat in their eye, and on their lips the warmth of strong request.  
Was it for bread they sought, like the dense multitude  
That fainting hung upon the Saviour's breast, till the third day pass'd by  
And left them hungering? Not for food or raiment asked they!  
Simply girding on the scanty garment o'er the weary limb,  
They pass'd, unmark'd, the lofty domes of wealth,  
Inquiring for a stranger! There he stood!  
The mark of foreign climes was on his brow.  
He had no costly gifts to deal among the people,  
And his lore, perchance the earth-how'd worldling  
With his scales of gold, accounted folly! Yet to him was raised  
Each straining eye-ball! And, like the far-off murmur of the sea,  
Lash'd on by distant tempests, swell'd the blended tone,  
"Sir, we would hear of Christ, would have a scroll  
Bearing His name!"

And there that teacher stood, far from his native home,  
Near to the graves of his fair infants, and to the Hopia-tree,  
Shadowing the ashes of the form he loved next to his life!  
Yes! there he stood! and with a simple, saint-like eloquence,  
Spake his Redeemer's words. Forgot was all! home, boyhood,  
Christian fellowship, the tone of his lost babes,  
His partner's dying strife, chains, perils, Burmese dungeons,  
All forgot! save the deep danger of the heathen's soul,  
And God's salvation!

And methought, that earth in all its vaunts of majesty;  
Or trick'd with silk and purple; and the baubled pride

Of throne and sceptre; and the blood-red pomp of the stern hero;  
Had not aught to boast, so truly great, so touching, so sublime,  
As that lone Missionary, shaking off all links, and films, and trappings  
Of the world, and in his chasten'd nakedness of soul,  
Rising to bear the embassy of Heaven."—*Mrs. Sigourney*,

## Words of Cheer.

### I. "EXCEEDING GREAT AND PRECIOUS PROMISES FOR CHRISTIAN WORKERS."

"Peace be unto you. Jesus saith to them again, Peace be unto you  
As My Father hath sent Me, even so send I you."—*John* xx. 19—21.

"Lo, I am with you alway, even to the end of the world."—*Matt.* xxviii. 20.

"The things which are impossible with men, are possible with God."—*Luke* xviii. 27.

"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."—*2 Chron.* xv. 7.

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."—*2 Chron.* xvi. 9.

"Ye are My witnesses, saith the Lord." . . . "Fear ye not, neither be afraid—ye are even My witnesses."—*Isa.* xliii. to xlv. 8.

"Be strong and of good courage; he not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—*Josh.* i. 9.

"God is our refuge and strength, A VERY PRESENT HELP in trouble."—*Psaln* xli. 1.

"Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."—*Isa.* xli. 10.

"Fear not, I am thy shield, and thy exceeding great reward."—*Gen.* xv. 1.



SUBURBS OF RANGOON, BURMAH.



## Christian Missions in Bible Lands,

any of which may be aided through REV. H. JONES,  
M.A., 8, Adam Street, Strand, London, W.C

THE EVENTS WHICH HAVE RECENTLY TAKEN PLACE in the lands of the Bible, over which the Moslem Turk so long has ruled, have laid on British and American Christians greatly increased obligations. More and more each year do they become allied to those countries by political and religious ties. Each year within their boundaries, the facilities for inter-communication and the spread of the Gospel increase. As in ancient days, those central portions of the world are becoming the highways of commerce between East and West. The newly projected railways are to run from Constantinople to Bagdad, through Angora in Galatia, Sivas, Diarbeker, and Mosul; and another through Asia Minor, Alexandretta on the Mediterranean, to Aleppo and the Persian Gulf. Over all these districts Gospel light and Bible truth are spreading; and some among the ten millions of Mussulmans and six and half millions of nominal Christians found in Turkey in Asia, are opening their eyes to the way of salvation through the mediatorial work of the Lord Jesus Christ.

Mohammedanism owed its success, perhaps, chiefly to the degradation of the churches in the East. Its hatred of idolatry and assertion of the unity of God, gave it a dignity and power in the midst of general superstition. But it has proved itself a "woe" wherever it has prevailed.

The countries which it has swept over, have either remained stagnant, or become more and more corrupt. The most bitter hatreds of creed and race have been engendered, and for centuries there has been no progress except for the worse. Better government, controlled by British influence, and an enlarged commerce fostered by new railways, are talked of; but that which will alone be effective in renovating the hearts and lives of the people, is the influence of pure Christianity.

Much of the incorruptible seed of the kingdom has been sown in these lands by American Missionaries who have become thoroughly acquainted with the character and wants of the different populations. In co-operation with the British and Foreign and the American Bible Societies, and assisted in some cases by English scholars, they have translated the Scriptures into the Arabic, Armenian, Bulgarian, Turkish, and other languages. With the aid also of the Tract Societies of the two countries, they have created an educational and religious literature in these different languages amounting to over three hundred million pages. They have organized nearly one hundred and fifty churches. They have established schools of various grades—common schools, boarding schools, seminaries, and colleges—in hundreds of towns and cities. These schools have been attended by tens of thousands of youth of both sexes, and have indirectly affected the thoughts and lives of tens of thousands more.

There are four colleges:—

1. *Robert College*, at Constantinople, founded by the late Mr. C. R. Robert, of New York.
  2. *Central College*, at Aintab, presided over by Mr. Trowbridge.
  3. *Armenia College*, at Harpoot.
  4. *The Syrian Protestant College*, at Beyrout.
- At these colleges native pastors and teachers are educated as well as men for other pro-

fessions, and from them there are constantly going forth men of proved spiritual life to occupy positions of importance.

The churches are increasing rapidly. Some of them are self-supporting. They are centres of light to many in the old churches, including not a few of the priesthood, who are still afraid to join the Protestant community. Members are not received into them until they give reasonable evidence of spiritual life,—and the Christian standard is thus maintained. They exercise, therefore, a most beneficial influence. The Mahomedans also observe these Protestant churches. Seeing in them no taint of idolatry they regard them with respect, and occasionally attend the services. No Missions have a stronger claim on the Churches than those of Turkey.

## THE FAMINE-STRICKEN NESTORIANS.

THE following touching communication from the Nestorian Christians of Persia, came to hand just too late for insertion in our last. It is signed by the Local Missionaries and native pastors.

"Fathers and brethren and honoured Christians. Be it known to you, that among our Nestorian people and other peoples about us, grain is selling at four or five times its usual price, and famine has begun. Already bread riots and mob violence have ruled in the markets two days the past week, some have died of hunger, and the signs are that many more must perish. Such facts constrain us to present to you the following statement and appeal.

1. Since last year high prices and scarcity have prevailed. At the time of the threshing-floor last year, it rained for a full month almost every day, causing a large part of the grain to rot. The grapes in the vineyards, which furnish the raisin crop, on which a large part of our population depend for support, were nearly all destroyed. Thus there was very little produce for sale last year, trade was very poor, and money became very scarce.

2. Since the rains of last fall, that did such damage, very little rain or snow has fallen. There is no record of a year of such drought. As a consequence our grain, and vineyards, and cotton fields, and melons, and gardens, have dried up.

3. About half the grain raised in this region is called *dam*, i. e., it grows without irrigation on the uplands and mountain sides. The average harvest from the *dam* has been no more than the seed sown.

4. From the failure of water in the streams, the irrigated fields in the plains and valleys have brought an average of half a crop, some say only a fourth or a fifth of the usual crop. This grain is mostly in the hands of the landowners, Mussulman Khans, and they are holding it for seed or storing it, hoping to get still higher prices. If they sell, it is to the Mussulmans, and not to Christians.

5. A large part of the grain supply for this district of Oroomiah, probably half, is imported from surrounding regions. But this year there is scarcity on every hand, and not more than a tenth of the usual supply is brought in from abroad. This supply has now entirely ceased.

6. From inquiries in many villages we judge that of 100 houses 10 per cent. only have a full supply of food for the year; 15 per cent. more

have provisions for six months; 25 per cent. for two or three months; while 50 per cent. are destitute, and with difficulty find half rations day by day, by begging or working. In every village there are families that for ten or twenty days have not tasted bread, and bread in this country is the staff of life. There is little or no work to be had, the usual work (spinning cotton) has failed; at present prices the wages of a day labourer will only buy rations for one or two.

7. The part of our people living in the Mountains of Koordistan are greatly impoverished by the oppressions and plunderings of the Koords since the war between Turkey and Russia. Their crops have also failed. They pour into Oroomiah by hundreds of families, hungry and naked. Winter is at hand, while the condition here is as just stated. The danger is great that many of these poor strangers will perish.

8. There are yet eight months till harvest. Now grain is five toman a load. A labouring man, if he can find work, must labour sixteen days to earn a bushel. Every day the price is rising, and the scarcity is so great that men with money find difficulty in obtaining grain. There is no money to borrow, and no one can sell his property except at ruinous rates. What, then, will be the condition in the months of winter and spring before us?

9. There are many large families of fifteen to twenty souls whose crops have dried up. They cannot buy either food or seed; unless there is help for them, they will be ruined and have no hope for the future.

10. Thousands of able-bodied men go to Tiflis and adjacent regions in Southern Russia every year and make gain for their families. This season, crops have failed largely in the Caucasus. Many have been sick, many have died. Many cannot return because their hands are empty and their families here are starving.

The above statements are true of the Mussulman population about us, except in a somewhat less degree. The Christians are the poorer and more oppressed, and suffer the most. In the direction of Bagdad the famine is very severe, and many are fleeing hither. The condition now is terrible, and before us is blackness and darkness. The help needed is beyond our power to give, and we know not of whom to ask for help, except first to entreat that the mercies of the Lord may turn again to us, and then to ask the merciful aid of Christians to whom God has given more abundantly. This is the appeal of 5000 Christian families in our immediate vicinity, and indirectly of ten times as many Mussulmans and Jews in this district.—Signed by *Kasha Shimon*, pastor of Church of Degala, and moderator of the Evangelical Synod. *Shamasha Ziya*, Secretary of Nestorian Board of Education. *Shamasha Yovan*, Translator for American Mission. *Oroomiah, Persia, Nov. 5th, 1879.*

The appeal above has been considered by the Missionaries of this station and fully endorsed.

They say every Christian should if possible be kept from actual starvation. There are no wealthy men among them to help in such a time. A part of the Mussulmans have wealth, but no bowels of mercies. Very few indeed give more than a pittance to save the famished. The Government will do little or nothing. Hence the call is urgent, and the opportunity is great to save them from death and to show them what the religion of Christ is, and to lead them to Christ the Saviour.—BENJAMIN LABARIE, J. H. SHEDD, J. M. OLDFATHER, J. P. COCHRAN, Missionaries.



## THE CALCUTTA SHOPKEEPER.

BY MARY E. LESLIE.

A WELL-KNOWN Missionary lady in Bengal sends the following remarkable account to the *Lucknow Witness* :—

"Alas! I am a poor man now. I had worked hard, and amassed a good deal of money; but in an evil hour I trusted it to unprincipled men, and they have made away with my hard-earned savings. I must begin life again now, when I am no longer young. Alas! alas!"

Thus spoke Baboo Petamba Singh, a shopkeeper in a bazaar in Calcutta, to a customer who came to his shop. He had been well known in the city for many years; his shop contained things which ladies dearly love—silks, muslins, shawls, ribbons, fineries of all kinds—and daily was it frequented by crowds. But in making haste to increase his riches he had lent out several thousands on heavy interest. The parties to whom he had lent his money had failed in business, and become insolvent, and the consequence was that he had been involved in their ruin, and had fallen with them. He had lost all, and now when past middle age was obliged to begin life afresh. The customer to whom he spoke was one who knew the 'true riches,' and therefore said quietly:

'Why do you not lay np treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?'

God's words are mighty words; they seemed at once to penetrate his soul, and he answered, 'True, true; let me have a book that tells about the treasure that none can take away.'

A Testament was given, accompanied by a prayer that the true riches might be sought and found by the poor disappointed man, and customer and shopkeeper parted.

That night Petamba Singh, after balancing his accounts for the day, and eating his dinner, saddened by the thought of the luxuries he was now obliged to do without, sat down to look at the book left by his strange customer. The passage quoted had been marked down for him. He read it first.

'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.'

What can these words mean? he thought. Oh, how I wish I had laid up my money somewhere else, and then these swindlers would not have got hold of it. Just think how much I have lost in one way or another. Only two months ago I bought some bales of silk, hoping to sell them to great advantage; but the mice got hold of them, and bit large holes in them, and they have been a dead loss to me. Some years ago I bought a handsome cashmere shawl, for 500 rupees, and thought it would be wealth to me all my life. Yesterday I took it out to wear at the Poojah, and I found that the insects had eaten it in several places. Truly these earthly treasures are easily corrupted by moth and rust, and stolen by thieves. What a good thing it would be if I could lay up treasures in heaven! Heaven! is not that the dwelling-place of God?—and if so, it must be a safe place. I shall read this book night after night, and try and find out what is meant by this.

He opened the book at the beginning. He had heard something of Christ, for who now in the cities of India does not know something of the glorious Lord Jesus Christ, who came to give His life a ransom for all? He read of His wondrous birth, of the wise men who fell down and worshipped the young child, and opening their treasures, presented to Him gifts, gold, and frankincense, and myrrh. Was this the way in which they laid up treasures in Heaven? he thought. Truly what they gave Him could never be lost, stolen, or injured.

The reading went on night after night when the business of the day was over. Long did he ponder over the words which had first been repeated to him; indeed, he committed them to memory. 'Where your treasure is, your heart will be also.' True, he thought, all these years my heart has been in my shop, in my money-chest, in my clothes-box, but it must be surely a more blessed thing to have my thoughts in a heaven.

The parables of the hidden treasures and the pearl of great price, in Matthew xiii. exercised a strong influence over him. I should have acted like those men, he thought. Just think what it would be to find a treasure in the courtyard of the house I live in. Were I to find such a thing I would sell everything I now possess, little as it is in comparison with what I have lost, and I would buy the house, and how rich I should be then! And if I saw a pearl of great price in the hands of any dealer in precious stones, how gladly I would buy it at a cost of all that belongs to me! A parable is a story with a meaning. What is the meaning of these parables? Is there a treasure I can possess by giving up all?

The story of the rich young man in Matthew xix. made a deep impression on his mind. Is this the explanation of laying up treasure in heaven? Jesus told the rich young man to sell all that he had and give to the poor, and he would have treasure in heaven. Now that I have lost so much I feel willing to learn by experience and to try to lay up treasures in heaven if I can only find out how. The 29th verse speaks of forsaking everything—houses, lands, family—for the sake of Christ, and inheriting 'everlasting life.' What a glorious thing that everlasting life must be! Would that I had this treasure!

The parable of the rich fool, in Luke xii. made him feel much. I have been such a fool, he thought. I laid up treasures for myself and was not rich towards God. My soul might have been required long ere this as the soul of that rich man was. What would have become of me?

He thus went on reading in order, yet occasionally glancing at other places. One day God the Spirit directed him to James v. 1—8. 'Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just: and

he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.'

Very bitter were his feelings, on reading these words. I have oppressed the poor who worked for me. I often kept back their wages unnecessarily, glad of the slightest excuse to withhold even an anna. What must God think of me? I am a sinner. I see now how I have sinned; I have been unjust, I have defrauded. I have been no better than the rogues who have swindled me out of my money. I remember Baboo Ram Kristo, to whom I lent 100 rupees at exorbitant interest. Poor man! I got from him, in the way of interest and compound interest, 400 rupees, and yet when he died I compelled his miserable children to sell the few valuables they possessed to pay me back the principal. How they entreated me to let them off! But I would not do it. What a wretch I have been! And then there was that poor tailor, who executed a large order for me, and I kept back from paying him until I received the money myself, and then when it came he was dead, and since his family had nothing to show that I owed the money, I took advantage of it to refuse payment. His family must have cursed me. Richly did I deserve their curses. Alas! alas! I am a sinner. This book says, 'the coming of the Lord draweth nigh.' How shall I stand before the Lord when He comes to judgment?

From this time his lamentations over his lost riches ceased. One only desire took possession of his heart, the desire of obtaining salvation. This must be the 'true riches,' he thought.

The New Testament was perused again, with this object in view. 'Thou shalt call His name Jesus: for He shall save His people from their sins.' Matthew i. 21. This verse struck his heart on beginning again. This is the salvation I want. I want to be saved from all my sins. Christ is the only Saviour I ever heard of. The Krishna we talk of so much could not save himself from sin, how then can he save me? But the Lord Jesus Christ, of whom I read in this book, never committed any sin. He could save Himself, therefore He can save me. I wonder how He can save me! I wish I knew.

He read on, and day by day the light brightened. Chapters he had read at first, dimly seeing their meaning, now became very bright to him. 'Believe on the Lord Jesus Christ, and thou shalt be saved,' Acts x. 31, led him to think. 'Lord, I do believe. I believe Thou art the only Saviour. Thou alone canst save me. I cannot save myself. I put my soul into Thy hands. Save me for Thine own name's sake. Amen.' And Jesus heard and saved.

(To be continued.)

AMONG THE KAFFIRS OF SOUTH AFRICA a new Mission station has been opened by the Moravians. It is to take the place of EMUTUMASI, which had to be given up. It is to be called BETHESDA, and has been built chiefly by the efforts of a native assistant, John Nakin. Let us hope that it may be a "House of MERCY" for many souls.



## RUSSIAN TARTARS.

RUSSIAN TARTARY is waking up into new life. The inhabitants of the wild districts lying between the east of the Caspian Sea, and the mountains north-west of Cabulistan, are full of excitement, through the approach southward of the "Russian Merv expeditionary force," and the contemplated forward movements of the English from Afghanistan to Herat. The representatives of the two great nations are consequently drawing near to each other, the one endeavouring to checkmate the other. Under their various khans, Tartar tribes are said to be crossing the river boundaries, to aid the parties with which they are leagued. Of course the

and men and baggage are safely conveyed on their backs from side to side. In this case an encampment is about to be extemporized, the camels are being relieved of their burdens, and soon both men and beasts will be seen enjoying the rest they require. An idea of their temporary arrangements for the night can be formed from the one man who has already assumed the recumbent position.

Although these people are chiefly Mohammedans, they have many interesting points of character. When a murder was committed in Kurreem Khans tribe, the murderers were said to have disgraced their sovereign, and could not be forgiven. They were condemned to die, their law requiring this penalty.

Oh, be merciful! let an old worn-out man perish, and spare a youth that may long be useful to his tribe! let him live to drink the waters and till the ground of his ancestors!"

The chief was deeply moved at the old man's appeal, but he felt he could not pardon the offence. The crime was murder, and to check that crime in such a country as that over which he ruled, it was requisite that a terrible example should be made. He therefore granted the father's prayer, and the old man went rejoicing to his doom, while his son, wild and almost distracted with grief, remained imploring the Khan to recall his decree.



INDIANS OF THE BRAVO RIVER, BETWEEN MEXICO AND THE UNITED STATES.

Tartars, from their relationships, can to a large extent feel at home in Cabool, Persia, and Turkey; but neither Europe nor Asia would be bettered by their removal farther south. Better far that they should continue their agricultural pursuits, and feed their flocks where grass is in abundance.

## OUR TITLE-PAGE CUT

represents a body of Tartars, with their caravan, crossing a river on their southern journey. As they ordinarily live in tents, booths, or wooden houses, which can easily be taken to pieces for removal, a caravan journey to them is not formidable. Their long-legged camels, as shown in our cut, enable them to dispense with bridges,

When the criminals were brought out to receive sentence, there was a youth about twenty years of age among them, whose appearance much interested the spectators; but their anxiety was increased to pain when they saw the father of the young man rush forward and demand to speak with the chief. He was allowed to do so, and then he said, "Kurreem Khan, you have sworn that these guilty men should die, and it is just, but I, who am not guilty, come to demand a boon of my chief. My son is young, he has been deluded into crime, his life is forfeited; but he has hardly tasted the sweets of life; he is just betrothed in marriage; I come to die in his stead.

ON THE BORDERS OF THE BRAVO RIVER, which falls into the Maracaibo Lake, a large number of wild races are found; they are generally termed Indianos Bravos, or Gentios. Many of them were induced to settle in villages by the Jesuit Missionaries, but as civilized life did not suit them, they returned at last to their former habits in the deep forests. In these they cultivate a piece of ground hardly sufficient to give them a bare subsistence. An idea of one of their huts may be formed from the cut before us. Many of these Bravos are nominal Christians, but they are grossly ignorant, and demand the attention of the truly Christian Missionary.



NEARLY ONE THIRD OF THE INHABITANTS OF THE WORLD LIVE IN CHINA! and the population is still on the increase! But for occasional famines and pestilences, they would probably by this time have half filled the earth. When a girl is born in China, its parents too often determine to destroy it. They sometimes throw their offspring into empty pits; float them off on some river in a basket; or adopt some more cruel means to take away their lives, and thus, as they suppose, deliver them from the evils of life. These child-murders are looked on by the heathen as proofs of parental affection! Strange proofs of love are these! The Christian Chinese, however, show much natural affection. Mrs. J. H. Taylor and wives of the China Inland Missionaries in the far interior, have rescued many a Chinese babe from destruction, and are now establishing orphan homes for some of the helpless little ones who lost all their kith and kin in the late terrible famine.

THREE THOUSAND SEVEN HUNDRED POUNDS OF ARROWROOT made in the island of Aneityum, New Hebrides, was not long ago shipped as payment for the Old Testament in the Aneityum language.



CHINESE CHILDREN.

THE CITY OF JAFFA IN PALESTINE is rising in importance and influence, through the railway which it is expected will shortly be constructed between it and Jerusalem, a distance of thirty-seven miles. It is regarded as one of the oldest towns of Asia. Possibly the adjacent city of Gaza in Philistia is more ancient. At present Jaffa is the principal seaport of the country, and is of great commercial importance. Three of its walls are washed by the sea, near to one of them tanners' pits, cut out of the solid rock, have been

Syrian fever, but has been mercifully saved from its peril, and has returned to England to recruit.

At Lydda, near to Joppa, where the power of the Lord Jesus was shown, through the instrumentality of the Apostle Peter, in the sudden cure of Æneas, who was sick of the palsy, and had been bed-ridden eight years, there is a schoolmaster and catechist of the C. M. S. at work. He is a native of Bethlehem, named H. Damishky.

Missionaries are also at work in Gaza, on the sea coast, at Kerek, the ancient Kir of Moab, and another, a native, among the wandering Bedouins.

discovered, possibly those belonging of old to Simon the Tanner, whose house was by the sea-side. The spot is of intense interest, because it was here that the Apostle Peter was taught to be no respecter of persons, but to preach the Gospel to every creature.

It has pleased God to bless the labours of our Missionary friends in Jaffa. Mrs. Hay has been at work here as a lady Missionary, also Miss Arnott of Scotland, three native teachers from the native college at Beyrout, and the Rev. J. R. Longley Hall of the C. M. S., who, we regret to say, has been dangerously ill with



JOPPA, NOW CALLED JAFFA, BETWEEN CESAREA AND GAZA, IN PALESTINE.



## BEGGAR MISSIONARIES IN ROME.

TO TESTIFY FOR CHRIST IN THE PUBLIC DORMITORIES, is to do Mission work there. This has been done, and is even now being done, by the beggars in the midst of those scenes of wretchedness and woe. Mrs. Wall, the wife of a B.M.S. Missionary, has been labouring for four years for the benefit of those outcasts of Society, the beggars in Rome. "As usual, the re-opening of the meeting was a time of great joy to the poor. Many of those who came confessed to have confided in the Lord Jesus, yet few come forward to testify for Him. Years of ignorance and sin had wrought sad ruin in them, but when stretched on the straw of the public dormitory or on a bag of leaves in some wretched lodging house, and their life is ebbing fast away, and their last temptation presents itself in the form of a priest who urges them to confess, they refuse, saying, 'We confess to Jesus.'

The improvement in their behaviour at the meetings is very marked; the interest they show, the length of time they remain, and the number of hymns they have learnt perfectly, prove that they do not come for the piece of bread only.

At Christmas they received their annual treat. The room in which they usually meet being too small for the occasion, they mustered in Lucina. Although the very aged and the sick were not able to attend, at least two hundred and fifty were present. After regaling them with bread and cheese and coffee they were shown the magic-lantern views on Scriptural subjects, with which they were exceedingly delighted. This being the only feast they get during the year, their manifestations of joy are most extraordinary. Their faces become bright and glowing, their voices loud and merry, the weight of their years seems to lighten at their Christmas feast. After explaining to them how our Lord commanded His disciples to bear to others the bread they had received from Him, they were asked if they could not teach the verses of Scripture and the hymns they had learned to others too feeble to come to the meetings. Several at once said they were accustomed to do so. One taught them to her grandchildren, another sang them at the public lavatory, and at last a worn old man arose and said, 'I sing them every night in the public dormitory.' Feeling this was almost too much to expect, I asked him several other questions, and was glad to hear his statement corroborated by several others who pass their nights in that dormitory. When it is known that they come to the Protestant meetings they suffer, but from many of the difficulties our other brethren meet with they are shielded by their very poverty.

The last meeting of the season was a very solemn one. The mortality in this class is always great in Rome in the summer, and many felt they were at their last meeting. Among many others a pale emaciated man said to me: 'Signora, I shall not be alive when you return. Without a home or a relative, full of disease and scarcely able to get food, I shall be glad when the Lord takes me, and I am ready to go.' Tears came into his eyes as he repeated for the last time the promises of Scripture he had learnt in the meetings."

A FAMINE is extending over many districts of Upper Silesia in Austria, and it is feared that there will soon be a famine on the Eastern frontier of Turkey.

## BOMBAY.

WE have seldom read a more affecting story than the following. What struggles, what self-torture that poor Hindu endured, while, in earnest, but in heathen darkness, he was, "going about to establish his own righteousness."

## HOW A FAKIR BECAME A CHRISTIAN.

By Mrs. R. Stothert, Bombay.

Gungadhur lives at Indore. He was born a Brahman of the highest order, in the village of Bhilwara, near Hurdwar, North-West Provinces. At the age of fourteen he was married to a girl of his own caste whom he tenderly loved, and soon after obtained a situation as constable under government. After the birth of his only son his young wife died. This to his ardent temperament was a severe blow, and gave a new direction to his after life.

He at once gave up the world, and became a wandering devotee, or "fakir." In this calling his great energy of mind and body found ample scope, and he determined to reach the highest position in this order of religious teachers which his birth entitled him to hold. He wished to be *Swami*; which means the highest, or deity.

But what a strange education he had to go through before he could be called *Swami*.

1st. He had to abstain from eating salt for four months. This at first sight may appear a small matter; but if we remember how necessary salt is for our health, you will see that it was a privation.

2nd. He had to be swung through smoke. This is done by first kindling a fire of manure from the sacred bull; then the devotee is hung up by the feet, and swung over the fire so close that each time his head brushes the flames. This is continued until the fire goes out.

3rd. He had to be concealed in the earth for six months. This is done by making a hole into which the devotee is put, and all is covered up but a small air-hole. Here in this living grave he is supposed to spend his time in reflection, not seeing the sun or the face of human kind. At the dead hour of night he comes out like a frog from the earth to eat the food which is religiously placed for his use.

4th. He had to hold communion with the river goddess Gunga. This was done by standing up to the waist in the river each night from twelve to four in the morning, and to be continued for six months. This performance served the double purpose of washing away his sins and imitating Brahm in his wakefulness.

5th. He had to sit in the presence of the dead. This also was practised on the banks of the Ganges during the night, and for one whole year.

There were other minor acts of self-mortification, such as painting the body with the ashes of the dead, remaining silent for a length of time, &c.

Our friend Gungadhur went through all these painful performances, and at last received the much-desired position and name of *Swami*. After receiving the title he wandered about perpetually, never remaining more than three days in one place. He did not enter a village, but took up a position under a tree near by. He carried neither purse nor scrip. He liter-

ally abandoned the world, friends, money, yea, all earthly attachments. He asked for nothing, but no one dared deny him anything, for all believed him to be a god. His favourite maxim was, *Water, to be pure, must flow.*

As he wandered about, he heard the gospel preached by Missionaries; but, as he said, "His heart paid no attention to it;" but about a year ago, a native Christian gave him a New Testament, and he read it—yes, he read it almost day and night for eight months. And what was the result? He became fully convinced of the truth of Christ's claims and the efficacy of prayer. Then he sought to be instructed more fully by our friends at Indore; which they gladly did.

Night after night the Missionary sat with him, and the more he saw of Gungadhur the more he felt he was taught of God. His faith in God's Word was so great, and his desire to tell to others of this wonderful salvation he had found was most interesting. Several times previous to his baptism he accompanied the Missionary to the villages near Indore, and talked to the people of Jesus Christ the only Saviour. The villagers listened to him most attentively, for he was *Swami*, or god, to them. On approaching a village one morning at early dawn, he said to the Missionary: "Sahib, if all this be true in the Word, then we ought to go to these people weeping. They should come out and ask us why we weep; and then we should tell them of their sins, and God's salvation." Frequently he said, "I have been a great sinner: I took away the glory of God, allowing the people all these years to worship me as God. No one could commit a greater sin than that."

He was baptized with two others on the 2nd of last February.

He thus expressed his own feeling of the great change: "I came among you as a beast from the jungle; but now I am a man, and happy." He is full of work for God, and happy in his work. The editor of the *Indian Antiquary*, after hearing his address to a company of Brahmans who had come to visit us, remarked: "That man, with the divine blessing, may do more for his fellow-countrymen than any ten European Missionaries. He speaks with a power and from an eminence among Hindu people that they can never reach."

THE HINDUS call their great river, the Ganges, Mother Gunga; and another sacred river, the Godavery, is honoured by those who dwell on its banks with the same name. A Brahmin named Govind Shastri, who embraced the Gospel three or four years ago at Nasik, a city on the Godavery, said: "If I were still a devotee, I should be sitting on the water's edge of the Gunga, and people would come to bless themselves in my name. Now I am here a poor sinner; but I have my Gunga. *My Gunga is the blood of Jesus.*"—*Gleaner.*

A PURELY JEWISH VILLAGE still exists in the mountains of Galilee. Its name is Bucah. It is situated north of Shefa-aner, between Acca and Nazareth. Its inhabitants are chiefly agriculturists. They profess Judaism, and speak only Hebrew and Arabic. It is believed they have been there from olden times.



### THE MATABELE MISSION, SOUTH AFRICA.

LAST YEAR, IN THE MATABELE COUNTRY, a grass fire occurred near the grave of Mozilikatse, and some things over the grave or near it were consumed. The spirit of Mozilikatse, the people say, was appeased by the massacre of all the people—slaves—of three villages near to the scene. The number of persons slaughtered was variously estimated at from fifty to two hundred!

The despotic rule, under which the Matabele tribes are held, and the universal fear which their present chief Cupengula inspires, tend to render the natives very reticent with regard to the teaching of Missionaries; nevertheless it is believed that Christianity is affecting the mass of heathenism in this country. Much astonishment is exhibited at the wonderful powers of the Missionaries. "There is nothing," say the people, "which the white men cannot do, except turn back death; and," some add, "they only die because then they go up above."

In some places the Sabbath is kept. At Enningeni the people never dig on the Sabbath, unless they have failed to hear the bell which reminds them that it is the Lord's day. In connexion with the Inyoti Mission, there is a man named Macala who can read well. He says that he believes in Christ, and that he cannot keep from books. Every night he reads to the people of his own place; he comes every Sunday to service; he wants to be a Christian, but he says he is afraid to give up the customs of his people, lest he should be accused of witchcraft. As it is, he has to be exceedingly careful.

Our Missionary brethren at work among the Matabeles require great wisdom, because any one revealing knowledge superior to that of the king is at once an object of suspicion, and the witch doctor is always at hand to remove such objects.

THE BAKUNDU TRIBES of West Africa, to whom we have previously referred, have had their curiosity excited by the labours and teachings of the Missionaries. They are anxious to receive instruction about many things, especially about the gospel plan.

Not long ago, while Mr. Richardson was leading the morning service, telling them of the great plan of salvation, some of these people wanted to know if their children could tell them the same things he had been telling them out of the Bible, when they could talk English and read.

Mr. Johnson of the B.M.S., says:—

"We have service in the morning for the men; in the evening for the women. About a month ago it was found that many of the women had gone to their farms to work. This was on the Sabbath afternoon. The young king, with his head men, at once made a law, that whoever worked on the Sabbath should pay two cows. Some of the leading men objected, and said not two but one. The law was then made known, by the king himself and his headmen going up and down the street, beating drums, &c. If the law-breaker has no cow, his or her house should be pulled down.

The people seem to delight in coming to the services.

But the traders from Balung, who trade with the people of Bukundu, do not want us here. At one time, they all left the town, stopped their trade with the people, and threatened to

go to war with the Bukundu people because they had us here. This passed off, and they returned; but they will not bring the people salt or shot for game. But He who said, over 1800 years ago, 'Lo! I am with you,' is with us now. The people are kind to us, and anxious to have us remain with them."

The youngest son of the late Bukundu king has been handed over to the care of the Missionaries. He is beginning to speak English, and is a most hopeful young man.

### YORUBA, WESTERN AFRICA.

REV. JAMES JOHNSON, of the Yoruba West African C.M.S. Mission, which includes some 2005 towns and villages, says:—

"A congregation of young men and young women at Agodo came about me, and expressed a desire to be preached to. I preached on the Judgment and the Great Sacrifice of safety. When I described the awful thunders of the Judgment, two alarmed and terrified worshippers wetted their fingers with their spittle, took up dust with them, and applied it to their heads as an expression of their humiliation before the god of their idolatry, and prayed—'To to hun!' 'To to hun!' 'May it never be!' 'May it never be!' I checked their idolatry, and continued preaching. When I had done, no less than twenty-five persons, all women, and three or four children, Labo and her sister included, came up to me, and confessed openly at once their entire renunciation of heathenism and Mohammedanism for the religion of Jesus. Four young women took off from their necks their Shango necklaces, badges of their idolatry, and gave them to one of their companions who was not moved to follow their conduct. A father came to me with his daughter of eighteen, a Shango worshipper, and said, 'Here! man of God, I give up my daughter for the book religion.' The young woman had the night before expressed a desire to become a Christian. Labo disregarded her Mohammedan husband's opposition, and said she would submit to desertion by him if it came to that.

I had an early service with the king and his chiefs at Ilaro, and spoke to them from Rom. v. 12—19. The attention of the meeting was for a little time broken upon by intrusive visitors, and one or two chiefs were rather sluggish. When I asked them to kneel down for prayer, the chiefs thought it was not necessary for the king also to do so; they would be his proxies, and kneel both for him and for themselves; but he complied with my request, when he was reminded it was a service to and before God.

My companions and myself after this divided the town between ourselves, for street and house preaching. It was a large market day, and people had come from Abeokuta, Ketu, Ota, and some neighbouring farms. Several knots of congregations were addressed, but I did not remark that glad surprise and interest which the story of the Cross evoked in many places in my subsequent itinerancy. The people listened with prejudice, and a foregone conclusion that they would be asked to surrender their idolatry, and this they were not prepared to do. Sometimes those who were observed by their friends to listen to us with interest and attention were called away, and many made light of the message of mercy and love. An Abeokuta heathen, whose relatives are almost all Christians, was a determined and systematic open opposer to one of my companions, urging the superiority of Ifa and Oduduwa worship.

A young woman, who had herself asked some

children to come away from me when I preached, thrice attempted to go away herself, but could not; she came back as often to hear. Another, an apparently impatient listener, remarked, as she left me, 'This man's words are very nice; if you do not go away soon, I shall embrace your religion.' Another remarked, with apparent sincerity, 'I believe all you say, and would follow the Saviour.' A female visitor at the king's was most attentive, and showed intelligent appreciation."

### UJJI, LAKE TANGANYIKA, CENTRAL AFRICA.

GOOD TIDINGS on the whole respecting the mission work on Lake Tanganyika are reported by Mr. Hore, of the L. M. S. and East London Training Institute.

It seems that the population of Ujiji is of a very mixed character. The Wajiji, or natives, are thoroughly with the English, though very ignorant. The Washwahali and Arabs are colonists, strangers in the country, but possessing much power and influence. In an underhand way they thwart the Missionaries at every step, under the plea of loyalty to the Sultan and anxiety for their safety. Mr. Hore says, "We have carefully cultivated the friendship of the local chief, or Mteko Abe, and he is only prevented from being openly our friend by the influences above mentioned.

My invaluable man Faragalla can now talk Ujiji, and the Wajiji are now beginning to see the force of our words. The Wajiji say, 'We are not children to want the Arabs to speak face to face with you. We like these white men, although we have not had much dealings with them; and since they have been here we have been able to go to and fro to the market without being molested, and we see by their cloth that these Arabs have been palming off rubbish upon us.'"

The Arab merchants are expected on their arrival to pay *hongo*; so also the Missionaries, who paid 28 cloths. This tribute is demanded gently, and gratefully acknowledged, as if it were a present. The Missionaries said they only wanted that the Wajiji should be friends, that they should look at them with their own eye, and judge them accordingly, and that they should give them a place in which to live. These and similar words were considered good. "When you get settled," said they, "we will bring our children to be taught; these Arabs have never offered to teach them; but we cannot give up our slaves to you, which we understand is the chief thing you want! However," says Mr. Hore, "I am sure we are gradually gaining a hold upon the Wajiji affections."

The singular and interesting fact is now established that the Lake Tanganyika, which has been for ages and generations slowly filling up, and rising higher and higher in its great mountain-surrounded basin, has just at this crisis, when Christian Missionaries are for the first time settled on its shores, reached the height at which a great natural chasm, or pass in the mountain chain, allows it to brim over, and pour its wealth of superfluous water in a wide and very swift river, westwards, to join the great Congo water way to the ocean! Thus THE ACCUMULATED WATERS OF OVER A HUNDRED RIVERS NOW SWELL THE TRIBUTE DUE TO THE MIGHTY LIVINGSTONE, and Lake Tanganyika is in direct communication with the Atlantic Ocean, and as soon as steamers ply on the navigable portions of the Upper Congo, it will be far more easily accessible from the West than from the East.



## TURKEY.

WHEN THE SULTAN OF TURKEY with his own hands delivered the confiscated papers belonging to the Church Missionary Society, to Sir H. Layard, he expressed his determination to maintain the principles of religious liberty in his empire.

## SPREAD OF THE GOSPEL IN EASTERN TURKEY.

—In Eastern Turkey, in the centre of a fine and thickly populated plain, called Shoragā, with 200 villages, is the important village of Gheulajan. It has recently been visited by Mr. Cole, of Erzeroom, where he was greeted with much warmth by some new converts. Though just at the opening of harvest, the brethren, ten heads of families, left their work, and were together most of the time, singing, talking, and praying, while Mr. Cole explained to them the faith. He organized a sort of Church Meeting, and examined each one separately. Half at least of the ten men gave good evidence of a change of heart, and a fitness for admission to a church, if one were ready. They were first brought to the light through the influence of the brethren at Etchmiadzin.

The faith of one of these men seemed as pure as a child's, and yet he is as bold as a lion. He had only walked in the new way five years; and this blessed gospel it was which saved him from the life of an exile in Siberia, whither four of his companions who did not come to the light have gone. "He was formerly a robber, and told Mr. Cole how he had been one of the band to bind and plunder poor travellers, turning a deaf ear to their entreaties. The gospel seems to have made him gentle as a child, and he sat at the Missionary's feet eager for the truth, and asking how he could make reparation for his past course.

When Mr. Cole visited the people of Etchmiadzin, he says, "They left their busy harvest fields and revolved about me, hanging on my lips as if their salvation depended on it. Such a warm-hearted, zealous people I have seldom met in this land. Their history in brief is this:—Upwards of thirty years ago a certain Vartabed, Ghazaros by name, from the monastery of the Catholics at Etchmiadzin, wandered off, and found his way as far as London, England, where, from contact with Protestants, he imbibed new ideas of religion, though he does not seem to have become personally grounded upon the faith. On coming back to Etchmiadzin he brought one of the Mission Catechisms, which has been the mainspring of the work in this region.

Persecution was so great in the earlier years that the light was much covered up. They had no Bibles in the spoken language until some ten years since, when a native of Van came that way for work, and happened to have one. The brethren persuaded him to sell it at a high price, as he was not a Protestant himself. This book was dear to them as the apple of their eye. They used to put it in a bag and secretly carry it back and forth between the villages, studying it in a thorough way, as their knowledge of it shows." Thus the seed of the kingdom is sown, germinates, and brings forth fruit.

THE MORMONITES, it is said on good authority, employ about three hundred missionaries in various parts of the world. They collect converts from all parts and send them to Utah. Thus the abomination is spread.

CHRISTIANITY HAS STOOD ALONE in the world through eighteen centuries.

It has met all forms of opposition; wealth, learning, and power have conspired with an oath of blood at a thousand altars for its destruction, but it still lives. Like the bush of Moses, it is unconsumed, and it shall continue to flourish until it envelopes the world. It not only lives, but it has advanced in power and in glory. True, it was revealed in weakness (viewing it from the human standpoint) by the despised Galilean, but it has advanced in power and in glory during succeeding ages and generations. It has been submitted to every possible form of trial, but it has come forth from every trial with the lustre of gold purified, and still it lives and reigns and blesses the human family. Christianity has done a glorious work already. By its silent energy some of the worst of evils and enormities that once outraged Pagan India have disappeared. Amongst the teeming millions of China its triumphs have been won, and they are only an earnest of its ultimate victory. A loud cry comes from that dark, benighted empire for us to carry them the lamp of life. Further distant lie the islands of the South, where already in many instances the idols have been cast away to the moles and to the bats; and if we come back to the dark deserts of Africa, whose migratory hordes delight in mutual massacre and blood, even there temples are rising in honour to the Triune God, filled with swarthy worshippers whose hearts God has touched by the power of His love. It has subdued their ferocity, and lifted them up to manhood, and blessed them with the meekness of the spirit of Christ.

Rev. W. Boyden.

## ABYSSINIA.

KING JOHN OR JOHANNES OF ABYSSINIA appears to be sincere in his promises to suppress the detestable traffic of slavery within his dominions. In a letter prepared under his direction, addressed to Earl Granville, he says:—"Knowing that it is the wish of her Majesty and the English nation that slavery should be abolished in all parts of the world, and as it is equally distasteful to himself as a Christian Sovereign, his Majesty promises to put an end to all traffic in slaves in his kingdom, and to declare all slaves now existing in Abyssinia free men. The purchase and sale of slaves is only carried on by his Mohammedan subjects, but he will put in force such laws as shall effectually stop it."

The facts that King John is most rigidly Christian; that he has a deep-seated and vigorous dislike and mistrust of all things Mussulman; and that he now reigns supreme over the whole of Abyssinia, show the importance of the above letter. What he requires is a sea port by which he may open up commerce, free from slavery, between the outer world, his own country, and Central Africa. The influence of Egypt and Turkey is, however, not nominally, but really in opposition to these his plans. The Mohammedans of those lands are so in love with slavery that they are not prepared, without a *sub rosa* struggle, to give it up; but as the traffic in human flesh is one of the greatest difficulties to Mission work in Central Africa, the Christians of the world should both sympathize with, and pray for, the Abyssinian King Johannes.

## NOTICES OF BOOKS.

*"Palestine Re-peopled; or, Scattered Israel's Gathering. A Sign of the Times."* By Rev. JAMES NEIL, B.A., formerly Incumbent of Christ Church, Jerusalem. Seventh Edition. LONDON: JAMES NISBET.

This book is now being read with the deepest interest. The facts to which it draws attention are of unusual importance. Whatever be the views of its readers as to unfulfilled prophecy, they will not fail to be struck with the remarkable events which the book records. Its writer is a thoroughly competent witness.

*"The Voice of Warning" of the Protestant Tract Society and Lecture Agency.* LONDON: 17, Buckingham Street, Strand.

This useful penny monthly is designed to counteract Romanism, Ritualism, and Rationalism. It furnishes information respecting the progress or decline of these heresies, with arguments and facts which may serve as weapons for those who earnestly contend for the faith once delivered to the saints.

*"Uncle John Vassar; or, The Fight of Faith."* By his nephew, REV. E. T. VASSAR, with an Introduction by REV. A. J. GORDON, D.D. LONDON: R. D. DICKENSON, 27½, Farringdon Street.

A Biographical Sketch of a vigorous worker in the Lord's vineyard. As a very successful aggressive labourer, his directness of aim, simplicity of plan, strong faith, and devout spirit are worthy of careful study. It is a soul-inspiring book for those who are crying, "Lord, what wilt Thou have me to do?"

*"The Missionary Link for the Woman's Union Missionary Society of America for Heathen Lands."* NEW YORK, 41, Bible House.

A Bi-monthly, containing much important information concerning the Heathen Women of the World, with true womanly pleadings for missionary labour among them. Christian ladies should read it.

*"The Indian Female Evangelist."* LONDON: JAMES NISBET & Co., 21, Berners Street.

A first-class pleader for the millions of females in India, who are immured in the Zenanas. It is edited by Mrs. Weitbrecht, widow of a most successful Church of England Missionary. No English lady who has Christ-like sympathy should fail to read it.

*"Illustrated Missionary News," Annual Volumes, 1879.* Price 2s. 6d., in fancy coloured covers; 5s., on superior paper, in handsome cloth, gilt edges. LONDON: S. W. PARTRIDGE & Co., or J. R. PHILLIPS, 200, Lancaster Rd., W.

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[PARLOUR EDITION.]

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A VERANDAH SCENE IN CHINA.



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subscriptions for this paper. If all our friends would do the  
same, they would not only be helping us, but would be promoting  
the Lord's work, "who hath made His wonderful works to  
be remembered."*

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*Received from A. D. H. for Foreign Missions.*

"THE PREACHING OF JESUS CHRIST, ACCORD-  
ING TO THE COMMANDMENT OF THE EVERLAST-  
ING GOD, MADE KNOWN TO ALL NATIONS FOR  
THE OBEDIENCE OF FAITH."—Rom. xvi. 25—  
27.

WHY are some Missionaries more successful  
than others? Why are some so soon favoured  
with cases of conversion, whilst others have to  
wait many a long year for so desirable a result?  
May not the difference be in part traced to the  
subject-matter of their preaching? or rather, to  
the object or objects about whom they preach?  
"The preaching of Jesus Christ" is that which  
"the Everlasting God commands to be made  
known to all nations for the obedience of faith."  
If then a Missionary should devote much time in  
teaching the heathen with whom he is brought  
into contact, about themselves, and about their  
personal obligations to the Great Creator, might  
he not to a certain extent be neglecting "the  
preaching of Jesus Christ?" If natural reli-  
gion, repentance, regeneration, giving up the  
heart to God, righteousness, temperance, and the  
terrors of the final judgment, be allowed to take  
the place of "the preaching of Jesus Christ," the  
Missionary is sure to fail. In order to declare  
"the whole counsel of God," these things must  
be taught, and will be taught by the heaven-sent  
Missionary. Preaching the Divine law in any form  
may, however, be the means of convincing men  
that they are law-breakers in need of a Saviour;  
but millions are taught this by the Holy Spirit  
long before they hear the Missionary's voice, as  
the testimony of Missionaries from all parts of  
the world abundantly proves. Consequently the  
witnesses for Christ who receive quick and per-  
manent blessing on their work, are those who  
without delay in the simplest words, *preach  
Him*, and the forgiveness of sins through Him.  
Personal sinners need a personal Saviour, and it  
is the main work of Missionaries to introduce  
the one to the other. There is a felt want in  
human spirits, which nothing can meet but the  
adorable Christ Himself.

As so many Missionary brethren in all lands  
read this paper, we venture to urge them to lose  
no time in preaching to every one within their  
reach, Jesus Christ the sinner's substitute,  
Jesus Christ in His condescending love, His  
living love, His agonizing love, His bleeding  
love, and His interceding love. This is the  
grand teaching, which is the power of God unto  
salvation, to every one that believeth.

## JAMAICA, WEST INDIES.

THE FEARFUL RAINS AND TERRIBLE STORMS  
which lasted over two weeks in Jamaica, have  
thrown the Mission Churches in the south-  
eastern part of the island into a position of  
great trial. Nothing of the kind has proved  
so disastrous to human life and property  
within the last quarter of a century. Vast  
numbers of poor Christians are as a consequence  
suffering the loss of all things. Suddenly they  
were deprived of that which, by patient toil, and  
the economy of a life-time, they had saved.

The rivers were swollen far over their ordi-  
nary banks; every stream became a mighty  
torrent, and rushed down to the sea with ter-

rible fury, carrying with them every movable  
thing in their course. There were landslips  
of thousands of tons blocking up the roads in  
all directions, and rendering them impassable.  
Rivers were diverted from their courses, vast  
quantities of cane, coffee, and provisions of  
various kinds, were carried away by the flood.  
For scores of miles the public roads and  
bridges were destroyed. About seventy lives  
were lost. Not less than thirty at Dallas were  
carried away and drowned, or were crushed to  
death under their falling houses. In one dis-  
trict of the Port Royal Mountains, a substan-  
tial Wesleyan Chapel, which cost from three to  
four hundred pounds, was destroyed; not a stone  
or timber of it was left; the very graveyard  
was carried away, and the dead in their coffins  
were floated to the sea. There is nothing left to  
mark the spot where the property stood; the  
site has become simply a river bed.

"Many of our people," says Rev. John E.  
Howard, "seemed almost to forget their own  
personal losses, and wept aloud as they saw  
their chapel gone, a house sacred to many of  
them as the birthplace of their souls."

"For nearly a week during these rains,"  
says the Rev. George Sargeant, "I was shut  
up in the mountains; and when at last I made  
an effort to get home, I found that seven or  
eight landslips had blocked up the mountain  
path; trees had fallen across it, and I must  
either go under or over them. As I started,  
there fell from the side of the mountain, a few  
yards from the place I had to pass, hundreds  
of tons of rock and earth and trees, that came  
crashing and thundering down upon the road.  
Mrs. Sargeant saw the fall from the window  
of the house I had just left, and in consterna-  
tion sent men to look after my safety. I am  
thankful to say that by the help of several men  
to roll away stones, and chop away the branches  
of trees, and help me over gullies, I got to the  
foot of the mountain in safety."

## ST. KITTS, WEST INDIES.

THE SAME HURRICANE as that which so  
sadly affected Jamaica, brought terrible devas-  
tation to the Moravian Mission Station at Basse-  
terre in St. Kitts. The rains poured down as  
if the heavens were emptying themselves.  
Floods and volumes of water rushed from the  
mountains upon the town, entirely demolishing  
a number of houses, or carrying them bodily  
into the sea. Some streets are no more to be  
found. The Moravian schoolroom, church,  
and yard, became one mass of mud and water;  
the town in fact from the Mission premises and  
Government House was washed away.

A substantial house belonging to the Mission-  
ary, Mr. D. Taylor, with all its inmates, was  
driven into the sea. The Missionary himself  
was found more dead than alive, fastened between  
two ruined houses.

Two men and two young women, members of  
the church, who but the previous evening were  
singing in the choir, were swept out to sea with  
father, mother, wife, brothers, and sisters. Not  
a vestige of them or their premises remain.

The poor people are in a dreadful condition,  
some of them had marvellous escapes and  
rescues. When the mail left they were running  
about excavating dead bodies. Piercing cries  
and wails of distress were heard on every hand.  
Such a trial is all the greater as the funds of  
the Moravian Mission are 4000*l.* behind. An  
earnest plea for aid is made through Rev. H. E.  
Shawe, Secretary of the Moravian Mission,  
29, Ely Place Holborn, E.C.



## CHINA AND CHINESE WOMEN.

THE WOMEN OF CHINA, we rejoice to know, are receiving a much larger amount of attention from the Christian Church than formerly. *Woman's Work for Woman* pleads powerfully on their behalf. Speaking first of the vast district over which they are scattered, it says:—

"The Chinese Empire is about as large as the whole of the United States and one-third of British America. Over these are scattered a population, according to the latest German authorities, of 450,000,000.

So vast is this number that every available foot of land is brought under cultivation, and everything that can be turned into food or fuel is utilized to sustain its immense population.

The heathen civilization of China has not developed, nor can it develop her splendid resources. The masses of the people are poor—poor to a degree not dreamed of in other lands. A mason or carpenter works for fifteen to thirty cents a day. A farm labourer works for his food and from ten to twenty dollars a year. A maid-of-all-work gets her food and five or six dollars a year.

In some parts of China a common school-teacher does not receive over thirty dollars a year, and men are performing faithfully the duties of pastor to two or three churches for a salary of fifty dollars a year.

A man who has an income equal to one dollar a month for each member of his family is in comfortable circumstances. They live so cheaply, not because provisions are cheap, but because they live so poorly.

Dried leaves and grass, with the dried roots of the grain, are common fuel. Rice or millet, with the coarser grains, sweet potatoes, and yams, are the necessities of life.

Wheat, meat, vegetables, and fruit are luxuries in which the majority of the people indulge but rarely. But what most interests Christians in China is that

## THE PEOPLE ARE HEATHEN.

It is true they are civilized. They live in houses. They have some manufactures, and extensive commerce. They have an organized system of government. They have books and schools. Nevertheless, they are heathen. You will find a full description of their moral character in the first chapter of Romans. They are 'without God and without hope in the world.' They are 'all their lifetime subject to bondage' through their superstitions, which concern every important event and interest of their lives.

Is a new garment to be made, it must have a seam in the back, not because the pattern or the width of the cloth requires it, but for good luck to the wearer.

Is a babe to go abroad for the first time, a lucky day must be chosen, when the god of joy is abroad, and the god of destruction is hidden. The babe must be wrapped in a red cloak, and the person who carries it armed with a peach-tree switch, for evil spirits and baleful influences alike fear red cloaks and peach-tree switches.

Does a man seek a wife for his son, he first consults the astrologers, who decide under what influences and aspects of the stars must have been born the girl who will bring good luck to his family.

Is a house to be built, the magicians must select a lucky site and position for it, and a lucky day to begin work on it, or misfortune will never depart from its inmates.

Does a man die, he must be buried in a lucky place, or calamities will follow his descendants from generation to generation.

Every village has its temple, and the cities are full of temples. Everybody visits the temples and worships the idols. Notwithstanding their poverty, none of them appear empty before their gods. Of that which costs them something do they sacrifice unto their idols, and their offerings are always presented before their prayers.

## THEY NEED THE GOSPEL.

If you should ask a Chinese woman, 'Have you a soul?' she would probably answer, 'I don't know. People say we have souls. Do you know about it?'

If you ask, 'What becomes of us at death?' she would say, 'Oh, we shall go to the temple, drink the soup of oblivion to make us unconscious of everything past, and then be born into some new state of existence.'

Or perhaps she would say, 'When I die I shall shut my eyes and go away and never know anything more at all. If I am miserable I shall not know it, and if I am happy I shall not know it.'

The Chinese suppose their lot to be fixed by an unalterable destiny, and so learn to bear their heavy burdens of sorrow and suffering, toil and poverty, perhaps wrong and oppression, with a stubborn endurance, unrelieved by any ray of hope in the future, or of light from above. Such fatalists are they, and so stolid does their fatalism make those who suffer much and long, that they can scarcely be aroused to hope for any great good, or to care for anything but present relief from the burdens of this life. And when told of an endless life of happiness to come, which they may have for the seeking, they will answer, 'That is all very well for those that are born to such good luck, but as for me, I am born to an evil destiny. There is no good luck in store for me. If I can only have enough to eat and wear in this life, and keep from severe pain, and well enough to do my work, I don't care whether I am a fish, or a turtle, or a lobster, or a snail hereafter.'

A few are anxious about the future, and give themselves diligently to making merit by reading prayers, abstaining from animal food, and making pilgrimages to celebrated temples, that they may attain some future good—they know not what.

Parents die, and their children follow them to the grave with a despairing wail,—would that every Christian in the world could hear it!—"Oh, my father! my mother! I shall never, never see your face again." A little child dies. If it be a first-born, or an only remaining child, its mother wraps it in a piece of matting, or a bundle of straw, and sends it out into the fields to be thrown where the dogs will devour it. This she does, not because she has no mother-love in her heart, but because she supposes that in this way only she can propitiate the unseen, cruel power that has taken away her child, and thus secure the life of the next that shall be born.

A young woman is married. As soon as the wedding festivities are over she takes the place of a slave in the family. She is to do the bidding of her husband and his parents, all of whom have a right to beat her if she displeases them. All the hard, disagreeable work in the household falls to her lot. When she has cooked the food, the men of the family eat first. After them the mother and her daughters eat. The

daughter-in-law, with her children, may have what is left. In poor families, meagre enough is her share. Her husband is not to show her any token of affection or sympathy, for that is a slight to his mother.

There is no word in the vernacular for marry, nor any name for wife. A man does not marry a wife, but 'adds a daughter-in-law' to the family. A woman is not married to a husband, but 'becomes a daughter-in-law.' Is it any wonder that many young wives are driven to suicide? Only the Gospel has ever raised women above slavery. O, happy wife of true, loving husband, dearer than life to him, can you forget those Chinese daughters-in-law? What have you done that you should be so blessed above them? Oh, toiling or afflicted Christian, well acquainted with the great Burden-bearer, who always lightens your burden, or gives you strength to bear it, bring to Him in your prayers those that 'labour, and are heavy laden,' but have never heard the blessed invitation, 'Come unto Me!' Oh, sorrowing orphan, whose parents are present with the Lord, where in bliss you expect to meet them, did you ever think what it meant to 'sorrow as those which have no hope?' Remember that mournful wail, 'I shall never see your face again,' and pity those despairing mourners. Christian mother, whose lambs have been gathered into the upper fold, think of that heathen mother sending away the body of her darling to be thrown a sacrifice to the dogs, and hear her exceeding bitter cry, 'Oh, my child! my child! I shall never see your face again!' The present generation may not be to blame that China is now heathen, but it will be to blame if Christianity is not there made very extensively known.

## CLAIMS OF THE CHINESE UPON US.

China is the largest and most powerful of the heathen nations. Christian governments have compelled her to make treaties with them, and thus brought her into the sisterhood of nations. Her people are intelligent, shrewd, ingenious, patient, persistent.

The education of woman is looked upon with considerable favour; literary ladies are highly respected, and the list of Chinese authoresses is already quite a long one. The esteem in which educated women are held is encouraging to Missionary effort among them, as it is not necessary to overcome prejudice as well as ignorance.

The Chinese have given a literature to Annam, Corea, and Japan. They have made their way throughout all the East Indies. Even in progressive Japan they are taking places of trust and emolument out of the hands of the natives. In America, capitalists, who are anti-Chinese in theory, are employing Chinese labourers, because of their patient industry. America is China's nearest Christian neighbour. Can any Christian be indifferent to the spiritual wants of such a nation and such a people, and be guiltless of the blood of souls? The command is, 'Go, preach!' The promise is, 'All the ends of the world shall turn unto the Lord.' When the promise shall have been fulfilled, who of us can afford to feel that we have not done our part in bringing about this glorious consummation?"

A NEW JOSS HOUSE IN SAN FRANCISCO was dedicated by the Chinese on December 20. It was erected on the first piece of real estate purchased there by Chinamen.



## THE OPIUM TRAFFIC.

THAT THE FINANCES OF BRITISH INDIA ARE SO LARGELY SUPPORTED BY THE OPEN LEGALIZED TRADE IN OPIUM, is a saddening fact. It seems that the expenses of the Indian Empire are not met by local taxation, and that the deficiency, which in a single year is said to have amounted to about eleven millions of pounds, has been met by the profits arising from the sale of opium chiefly in China!

Long before there were any Protestant Missionaries in China, the British representatives of the Indian Government had begun to introduce the obnoxious drug into that most important country—a country which includes one third of the human family. The introduction of that drug into China was at first “a piratical venture;” but when opium was introduced into the Treaty of Tien-tsin in 1858, the trade became a legal one. But what was the basis of the Treaty of Tien-tsin? Nothing but our superior military power. There was no pretence of willingness on the Chinese side.

When the treaty was made, it required another war to get it ratified. Not till our troops had taken the gates of Peking, destroyed the Emperor's summer palace, and driven him to take refuge in Tartary, did the Chinese finally yield. Since then, “ceaseless aggression for the purpose of flooding the country with opium has been the distinguishing feature of British intercourse with China,” notwithstanding the fact that the opium traffic has been publicly and repeatedly condemned by the authorities, including the Emperors of China, and their responsible advisers, as well as by those more respectable and intelligent Chinese, who have the welfare of their countrymen at heart.

The results of these pernicious efforts to force opium upon the Chinese, are very grievous. They have not only created a vicious taste among the people, which has led to the smoking of opium by millions, thus destroying prematurely an immense number of lives; but they have created a strong feeling of hostility against the English; and have given wrong views of foreign commerce, thereby largely limiting such commerce in legitimate articles of trade. These results are not the worst features of the case; Englishmen are looked upon to a large extent in China as curses to the country! because destruction, misery, and death follow in their wake, through the opium which they sneezed in selling. No wonder that English-speaking Missionaries are looked upon with suspicion. The Chinese are thankful to listen to the Gospel of Christ, when they understand its character, because it meets a felt want in their spirits; but it is not until the missionaries are pretty well known, that the Chinese can come to the conclusion that they are not forerunners or friends of their chief enemies, the opium merchants.



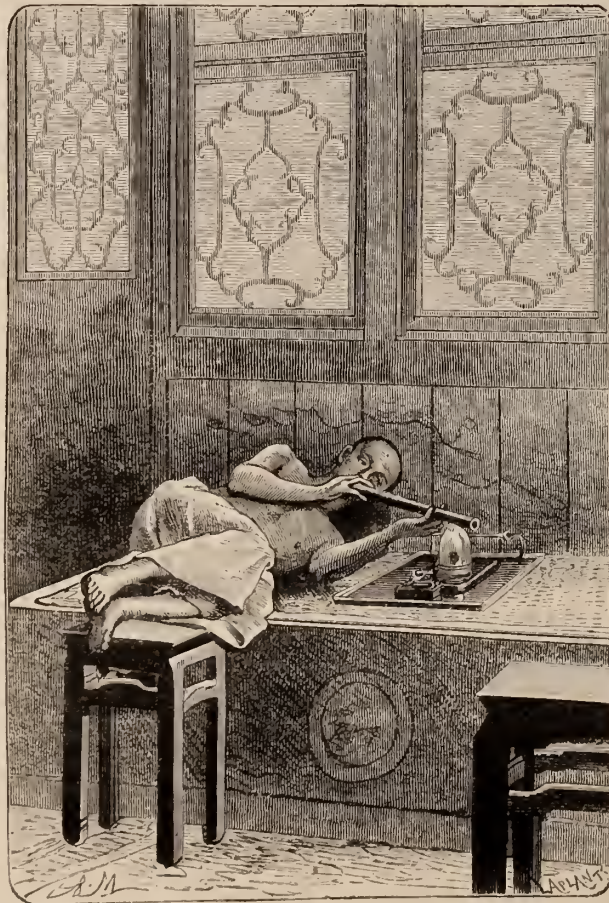
LONG PRICKLY-HEADED POPPY.

Such monster evils as that of the opium traffic, are followed by retributive providences. The poppy, from which the opium is produced, is cultivated on a large scale in the Indian province of Rajpootana. *The land of this province, admirably fitted for the culture of corn, is thus used for the destruction instead of the preservation of life!* so that when a deficiency of corn, or famines occur in other parts of India, Rajpootana cannot meet the want, as it might have done with ease if sown with rice, wheat or maize. As a consequence multitudes die of starvation.

Then again in China, the people are learning on a large scale, to cultivate the poppy for themselves, and what is the consequence? The British Consul at Shanghai says:—“Intelligent Chinese ascribe the stagnation of foreign trade to the alarming progress which opium cultivation is making throughout the country.” The Chinese conclude that they had better obtain the poisonous drug for themselves, and if they should succeed in the accomplishment of this object, they will not desire to get it from India. If such a consummation should occur any year—that year the Indian Government would either become bankrupt, or would be saddled with a deficit of many millions of pounds.

Opium is a useful drug in the hands of the skilled physician, but drugs are not required for the healthy. Those who promote its habitual use do not love their neighbors as themselves.

THE POPPY has so often proved of great medicinal value, that its existence is regarded as one of the proofs of Divine beneficence. It was however created for use, not abuse. Rev. James Neil, in his new work on “*Rays from the Realms of Nature*,” says,—“Its rich crimson petals, or flower-leaves are very tender and delicate, and therefore less able than those of many other plants to protect the precious seed vessels that lie enclosed at their foot, and which it is the peculiar office of the petals to nourish and safeguard. While, however, the poppy is growing, the flower-head may be invariably observed to hang down. This is occasioned by a rigid curve in the upper part of the stem, which thus keeps the bud in a bowed position so that no violent rain can penetrate it. But when the head has reached its full size, and is about to open, the stalk erects itself, for the purpose, it would seem, of presenting the flower, and with the flower the instruments of fructification, to the genial influence of the sun's rays. This property is rendered the more curious if we consider that the stem is not bent in its earliest stage by the weight of the flower-head, or otherwise it would not straighten itself when the blossom is at its heaviest, and when the maturing and preserving the seed or germ of life, is required.” “In wisdom hath He made them all.”



OPIUM SMOKER.



THE JUMNA is one of the rivers worshipped as a goddess in North West India. The numerous inhabitants on its banks have learned much from their contact with English and German Missionaries, who have not only travelled over its surface in boats, preaching as they went, but also in the cities, towns, and villages on its banks; in all directions they have denounced idolatry and creature worship, pointing from God in creation to God in Christ. The way of salvation is at least made known over the Jumna valley, even if it is not believed.



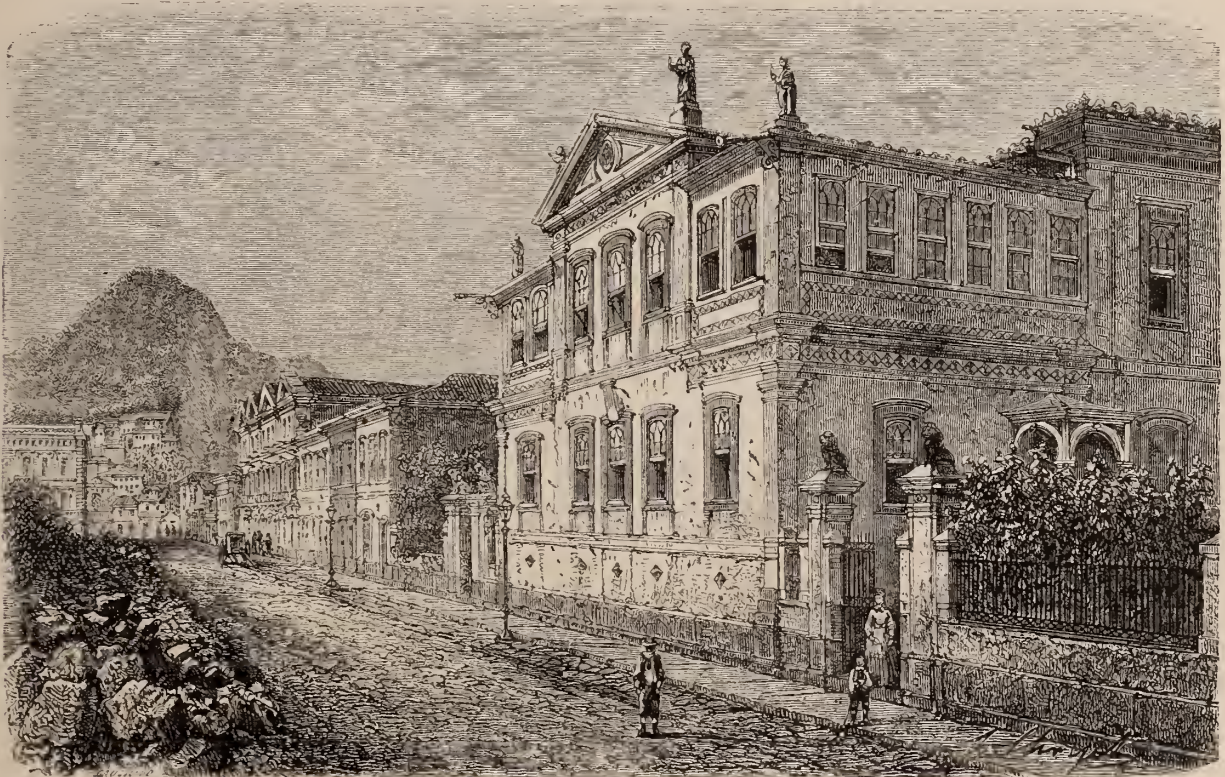
ON THE UPPER COURSE OF THE RIVER JUMNA, NORTH WEST INDIA.

A FATAL MALARIOUS FEVER has been sweeping terribly over the North West provinces of India, causing great alarm and anxiety. Miss Sparks, M.D., was ill of the fever. We hear that Mrs. E. W. Parker, the heroine of a thousand struggles, is now going through the fever scourge in her old courageous and unselfish disinterested way, treating and caring for as many as sixty sick women and girls at one time. No native Christians had died at the last advice.

IN THE PROVINCE OF RIO DE JANEIRO IN BRAZIL there are about a million and a quarter of souls, and in the city itself above four hundred thousand. The hills, vales, and noble rivers of the country, the fertility of the land, and the well-constructed houses and streets of the city, render this portion of Brazil attractive and interesting. But the mass of the population have aching hearts! because, alas! "Satan's masterpiece" has so much power there! The majority of the Rio de Janeiroans are

ness of sins." "By faith we have peace with God through our Lord Jesus Christ."

ON THE BORDERS OF MEXICO there are a number of Christian Churches, with more than 600 members, who have been gathered within five years, through the instrumentality of a native Mexican named Hernandez. He had read the Gospel, and welcomed the glad tidings.



STREET IN RIO DE JANEIRO, BRAZIL, SOUTH AMERICA.

taught that men are saved partly by penance, partly by prayers, partly by the mass, partly by good works, partly by purgatory, and partly by Christ! How can sin-stricken, devil-tempted man get peace from such dogmas? May the God of love and grace give power, and a precious sense of His presence, to our Missionary Brethren from three or four bodies, who are striving in Brazil to preach to these people "Jesus only! Jesus all-sufficient! the one way of a sinner's salvation." "We have redemption through His blood, the forgive-



## Christian Missions in Bible Lands,

any of which may be aided through REV. H. JONES, M.A., 8, Adam Street, Strand, London, W.C.

### THE NEW TESTAMENT, THE GREEKS' SCHOOL TEXT-BOOK.

THE MINISTER OF EDUCATION in GREECE has issued an order that the highest classes in all the common schools in the kingdom should take as their text-book, in the study of the ancient language, the ancient Greek Testament. He affirms that in this book "the children will find Divine savour of Christian teaching, which alone, by means of its heaven-sent truths, is able to enlighten man and bring to that which is right."

This order is very remarkable. It was only in 1876 that the Holy Synod of the Greek Church prohibited a long list of books, on the ground that they were injurious, and even pestilent. Among these were the Old and New Testaments, published by the Bible Society. This prohibition did no honour to the Synod nor to the nation, and was felt by many to be a most serious mistake. It led eventually to a public and diplomatic correspondence upon the question of religious liberty in Greece. This has resulted in a conclusion by the Greeks themselves, that their bigoted ecclesiastics had led them into a false position; now, however, under this new order, the ancient Greek Testament is recognized as a text-book in 1200 schools which contain some 80,000 pupils, one twentieth if not one tenth of whom will in future regard the Word of God as their Book of Books.

Local Missionaries have already sold out all their stock, which consisted of over 1000 copies, and have sent off for fresh supplies. It makes the heart swell with emotion to think of schoolboys in Athens reading Paul's sermon on Mars Hill, and of the Corinthian lads growing wise over the Apostle's letters to the Church at Corinth.

"THE GREEK CHURCH," says the *Missionary Review*, "is making as rapid progress in Japan as the Protestant Church."

### STATE OF CONSTANTINOPLE.

A VERY MELANCHOLY PICTURE of the present condition of things in Turkey, is given by an American gentleman who has lived for some years in the East. "It is no longer safe to go out after dark in Constantinople without being armed to the teeth. The people are starving, and are desperate. The upper classes, too, sorely feel the change. One of the princesses of the reigning family recently told a Greek lady who called to visit her, that she was no longer able to offer so much as a cup of coffee to her visitors; that she had parted with all her jewels, and knew not what was to become of her when the proceeds of the sale were exhausted, as she had a household of no less than eighty persons to provide for. Some of these so-called 'slaves' were over eighty years of age, and all had been bred and treated like members of the family." Thus the resources of the Moslem population are "drying up."

Mission work, under such circumstances, is most trying and difficult. God grant that the Missionaries in Turkey may more than ever be helped to "preach the gospel to every creature," and more than ever enjoy the precious consciousness of the presence of Him who has said, "Lo, I am with you alway."

A TURKISH PASHA, speaking about the influence of the Mission Schools in Asia Minor, says:—"When a girl comes back home from the seminary, say not a girl, but a school has come."

### ARMENIA.

ALL TRUE BIBLE MEN in the CAUCASUS have suffered not a little persecution for the truth's sake, but in the darkest hours they have been cheered and sustained by the divine promises, and their faith has not faltered.

The first copy of the entire Bible in the Modern Armenian found its way into southern Russia, *via* Erzeroom and Van. Its owner made merchandise of it and sold it at an extravagant price to the eager purchasers he found. The desire to see and read this precious book was very great, and it was passed from family to family. This was not an easy thing to accomplish without exposure. The friends devised various methods to convey the wonderful book from place to place. Sometimes it was wrapped up and put in a bag and carried on a horse to whatever place it was desirable to convey it. When these earnest students of the book learned that by sending to Constantinople they could obtain a large supply, they deputed one of their number to come to this distant city and purchase a number of copies. From that time their wants have been quite well supplied. It is true that great efforts have been made by ecclesiastics to prevent the free circulation of the Scriptures in the Modern Armenian, and it is more difficult to introduce them into the empire. Even merchants who have desired to order them as they would any other article of merchandise, to supply the demand, have been deterred from so doing by the difficulties thrown in their way.

### BIBLE-BURNING NEAR ROME.

WITHIN A CARRIAGE DRIVE OF ROME, at Anagni, the colporteur of the Waldensian Missions was surprised to find he had to spend a whole day in selling Scriptures to the value of one franc! One of the police, favourable to the Gospel, told him the reason. It appears that a gentleman shortly before, had, in that locality, given away a large number of Bibles and Testaments without discrimination. He had driven from Rome in his carriage, and had thrown these books to all who wanted or did not want them. A single individual got twenty. The next day the priests offered a franc for each book, and in a little while they got three hundred Bibles and Testaments, which they burned, as they said, "for the glory of God!"

Need we wonder, that in a country where such things can be practised by the representatives of the so-called "Vicar of Christ," crime should be common? The Italian Government publishes the facts, that in the first nine months of 1879 there were no fewer than 2900 murders or attempts to murder, and in the same period 1900 cases of highway robbery, of which no fewer than 800 entirely escaped the hands of justice.

ETHIOPIA, NOW CALLED ABYSSINIA, stretches out her hands unto God. The reports from Mr. J. M. Flad, of the London Jews Society, respecting the ten labourers at work in Abyssinia, are very encouraging. There are great trials, great blessings, and great openings for the extension of the work.

### NATURAL WEALTH OF PALESTINE.

AS THE POPULATION OF PALESTINE is so rapidly increasing, chiefly by an influx of the Jews, we quote the statement of one who was a ten years' resident in the country. He says:—"Usually wheat is worth about 20s. a quarter, and barley about 12s. 6d. a quarter on the plains of Sharon and Philistia; while the price of bread is equal to 2½d. a quarter; chickens from 8d. to 10d. each; eggs, three a penny in winter, and nine a penny in summer; lentils 1s. 9d. per bushel; cheese, 4d. a pound; honey, 7d.; butter, 6d.; mutton, 3½d.; fish, 3d.; grapes and olives, and many other fruits, 1d. per pound; vegetables very cheap; wine 4d. a bottle; milk 1½d. per quart; oranges and lemons, from four to twenty for a penny, according to size, time of year, &c. In Jerusalem, which has 22,000 inhabitants, prices are of course somewhat higher, because corn, eggs, and poultry are obtained in considerable quantities from the neighbourhood of Gaza, sixty miles off; and fruit, &c., has to be carried there on camels, mules, and donkeys from Jaffa, which is more than forty miles distant. In some parts of Syria the average prices are even lower than those quoted for Sharon and Philistia—as, for example, in the Jordan Valley, in the land of Bashan, in Ajalon, Gilead, and Moab, and in the country round about Homs and Hamatle. That the poor producers manage to live at all is due to the fact that they spend scarcely anything, raise their own food, and to a considerable extent manufacture their own clothing; they require little fuel, and live in their own tents and hovels." The country is an exceedingly rich one, but it is trodden down by the proverbially indolent Turk. When properly cultivated, its natural fertility is such, that its title, "the glory of all lands," becomes appropriate and true.

### DISTRESS IN JERUSALEM.

THE OLIVE AND FRUIT CROPS have failed at Jerusalem. Wheat and barley are double the usual price. "There is more misery than has ever been known before." These facts have led to the organization of an "Association for the relief of distressed Jews in Jerusalem, by food and work." Its honorary Secretary is Mrs. Osborne, 120, Cornwall Road, Notting Hill, London, and its bankers Messrs. Dimsdale, Fowler, and Co., 50, Cornhill, London.

SUPPLY OF WATER TO JERUSALEM. It is not generally known that the 30,000*l.* offered by the Baroness Burdett Coutts to bring pure water into Jerusalem, was rejected by the Mohammedan rulers, who maintained that it was unlawful to receive money from a Christian, to convey "the gift of God" to the holy Moslem city.

"THERE IS 1 JEW TO 7 INHABITANTS in Poland; to 33 in Austria; to 42 in Russia; to 52 in Holland; to 61 in Turkey; to 105 in Germany; to 333 in Belgium; to 412 in Italy; to 446 in England; to 463 in France; to 595 in Switzerland; and 664 in Scandinavia."

THE FAMINE-STRICKEN NESTORIANS, whose sad case was detailed in our last number, may be aided through Rev. H. Jones, M.A., Secretary of the Turkish Missions Aid Society, 8, Adam Street, Strand, London, W.C.



## THE CALCUTTA SHOPKEEPER.

BY MARY E. LESLIE (*continued*).

PETAMBER SINGH went on with his business as usual, but now there was no more taking advantage of others, no more demanding more than was right. He asked a fair price for his goods. He gave the right measure, not swerving aside from the right line, even by the breadth of a nail. Those who worked for him received their full wages, and regularly. The neighbouring shopkeepers wondered, saying one to another, 'What has come over the man? He used to be a regular screw, one with whom it was very hard to deal. But now he is different.' 'What do you think I heard yesterday?' Rajgopal Baboo was employed as account-keeper by Petamber Baboo. He was very ill for about a month, and his family were in great distress, wondering how they were to live. As soon as he was able he went to the shop, expecting to be told that he was no longer needed. Petamber Baboo, however, received him very kindly, and heard all his story, and to his surprise gave him his month's salary, and told him to come again as before. He said he had been obliged to employ some one to act for him, but that God had prospered him, and that he was glad to be able to pay him his salary. Was not this astonishing? Somebody asked him why he acted in this way? He said he had read a rule to this effect—'Whatever ye would that men should do to you, do ye even so to them.' I believe this rule is in the Bible. 'Well, do you know that it is whispered that Petamber Singh has become a Christian?' 'So I have heard. What makes people think so?' 'He keeps a copy of the Bible in his house, and he has been seen reading it and explaining it to others.'

A few days after this there was a fresh commotion. One Sabbath morning no one came to open Petamber's shop. The other shopkeepers wondered, and the next day several went up to him and said, 'What were you doing yesterday? The bazaar was full of people, and they were wondering why your shop was closed.' He said, 'I am resolved from henceforth to keep the Sabbath, and so I commenced yesterday.' 'I suppose you wish for a holiday every week.' 'A holiday is pleasant, but my true reason is that the Bible commands it, and I think it right to obey the commands of God.' 'What, are you turning a Christian?' 'If by a Christian you mean a follower of Christ, you are right. I wish indeed to follow the Lord Jesus Christ.' 'How can you forsake the religion of your forefathers?' 'If their religion could not save them, why should I adhere to it?'

He found it rather hard work at first to follow Christ. His neighbours made fun of him, the shopkeepers in the bazaar made fun of him, and tried to prevent customers from going to his shop. The hardest trial of all was the anger of his own family. His wife wept for several days, and would not speak to him. His children even reproached him. But he kept right on, doing what was right, and when reviled not answering again. All that was said against him was said falsely, and therefore the words lacked a sting.

One day while reading in Hebrews he came upon these words in the eleventh chapter: 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the

pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.'

He had before this obtained a copy of the Old Testament and knew the history of Moses. The verses touched an old chord. He thought of the contrast between affliction with the people of God and the pleasures of sin, between the reproach of Christ and the pleasures of Egypt. He then deliberately resolved to cast in his lot with the people of God. 'They have reproached me already, and their reproaches, though they have grieved me, have not hurt me. I am now surely rich. Christ is now my Saviour. In Him I have all I want. In Him I have pardon and peace and endless life. What more can I want? Christ is my treasure. He is in heaven and my heart is there also, and how I rejoice! This treasure no one will be able to take away. I may lose all, but I can never lose Christ. Most gladly will I avow myself as His disciple by being baptized in His name.'

He was baptized publicly, and many of his friends witnessed the solemn act of consecration. He lived on among them as usual. For a time there was much bitterness, much opposition, but all this gradually ceased. He prospered in his business and did well. One thing was remarkable: His prosperity commenced from the time that he had resolved to devote one-tenth of his income to the service of God. His family yielded to his wishes, and became a Christian household. At first they did this only to please him, but soon the 'light' which always follows the entrance of God's words led them to serve God with other motives. They too laid up their treasures in heaven.

God grant that all who read this account may, like Petamber Baboo, find Christ as their Saviour, and so be rich to all eternity! Amen.

## VERANDAH SCENES IN CHINA.

OUR TITLE-PAGE CUT gives an accurate representation of a family gathering in a verandah of China. It is such as may be seen daily in the verandahs of the well-to-do classes, whose dress and surroundings are greatly superior to those of the masses. In our cut they look peaceful, but the heathen Chinese are without true peace, without hope and without God in the world. All the indigenous evils of the human heart have full sway within, and when opportunity occurs they do not fail to show themselves.

'A few years ago,' says Rev. William Gillespie, 'a Chinese father said to his wife,—'What shall we do with our young son? He is undutiful and rebellious, and will bring disgrace on our family name; let us put him to death!' Accordingly, having tied a cord round the boy's neck, the father pulled one end of it, and the mother the other, and thus they strangled their son! The magistrates took no notice of the occurrence.'

A wealthy Chinese gentleman at Ningpo shut up one of his orphan grandchildren and starved her to death. He could not be troubled with rearing her up.

Another man at the same place having commanded two of his sons one day to follow him, entered a boat, and rowed out to the middle of the stream. He then deliberately tied a stone to the neck of one of his sons and threw him into the river. The other lad was compelled to assist his father in the cruel proceedings.

These facts were well known to the Missionaries of that place.

Shall we not pity, labour, and pray, that these poor benighted ones may soon learn to know the God of Love?

## A LADY MISSIONARY DOCTOR IN TIEN-TSIN.

'OUR WORK IN TIEN-TSIN,' says the *Northern Christian Advocate*, 'has taken on a new phase in the opening up of a medical work by Miss Dr. Howard. A recent severe illness of Lady Li, the wife of the Viceroy Li-hung-chang, was the occasion of Dr. Howard's being called here, and has resulted in the opening of a large dispensary practice, all of the expenses of which are met by Lady Li herself. It was only yesterday that she placed in Dr. Howard's hand 700 dollars, to be sent to England for the purchase of necessary drugs for the carrying on of the work. The example of Lady Li has led to the introduction of Dr. Howard to many of the highest families here, and the prospect of an enlarged field for usefulness; and the fear that the extraordinary opening for woman's work in Tien-tsin might be closed if not centred immediately, induced her to come here, for the winter at least. By this move she has solved the problem of the practicability of woman's work in Tien-tsin.'

Since the massacre of 1870, all access to the women of this great city has been cut off, and our church members are all men, with very few exceptions. So hopeless was the prospect, that other Missionaries of other Boards denied the possibility of opening a woman's work here. But now the door seems to be opening. The Viceroy has provided rooms for the dispensary work in a court attached to one of the first temples in the city. In an adjoining apartment is a similar dispensary work for men, carried on by a Missionary physician of the London Missionary Society. The United States Vice-Consul is present at the dispensary almost daily, to encourage the work, and to assist, when able. In all that has occurred we see the hand of an All-wise Providence, who has certainly opened up a way in a direction we had not dared to hope for.'

## JAPAN.

LAST SUMMER WAS A TRYING TIME FOR THE JAPANESE in the neighbourhood of Osaka. Rev. Wallace Taylor says:—'The cholera epidemic, together with the consequent great depression of business, and the great advance in the price of rice, have made a severe strain upon both rich and poor. In most places all assemblies were prohibited, and the public preaching-places closed. Only a few of the Christians met together in a quiet sort of a way for a short preaching-service, or prayer-meeting. But now public meetings are permitted in most places, and the gatherings are gradually increasing in size.' The Tycoon, or temporal emperor, can have his processions as usual. There is also a spiritual emperor here, but he cannot ward off evil. There have been fearful ravages of cholera in other of the large towns. Rev. J. W. White of Tokio says:—'The dreadful disease is eating up the people. Above a hundred thousand cases have occurred.' In the midst of this there is much spiritual blessing; the Mission work is most cheering; but in many parts scarcely a day passes without riots caused by oppressive measures of the Government. The chapel of Dr. Palm of the Edinburgh Medical Society has been destroyed.





PROCESSION OF THE TYCOON IN JAPAN.



THE MUSTARD SEED OF PALESTINE is exceedingly small, though the plant itself is much larger than that known by the same name in this country. It is referred to in one of the seven deeply important prophetic parables recorded in the thirteenth chapter of Matthew. "The first four," says the Rev. James Neil, "are all drawn from botanical sources, namely, the sower, the tares, and the wheat, the mustard seed, and the leaven, which we now know to be a species of fungus. The dweller in Palestine, in passing through the fair land of the Saviour's adoption, can never wander over its flower-bestrewn plains, its wild and romantic pastures, its rich corn-lands, its fertile vineyards, and fig orchards, or the remains of its once stately groves, without being reminded at every step of some of His gracious words. Now, not only may we think with Shakspeare that there are 'tongues in trees,' but to the enlightened ear, the very whisper of the woods is vocal with the music of the Gospel."

When the Saviour preached a short missionary sermon from the mustard-seed text, He said: "The Kingdom of Heaven is like to a grain of mustard seed, which a man took and hid in his field,—which indeed is the smallest of all seeds,—but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Yes! Eternity will be too short, and creature powers will be too limited for the measurement of its height and depth, its length and breadth.



THE MUSTARD PLANT OF PALESTINE.

## EAST INDIA ISLANDS.

## A HEATHEN FUNERAL AT SIPOROK, SUMATRA.

As with many other heathen tribes, so with the Batta or Bataks of Sumatra, by far the grandest festival is the funeral. The last honour paid to some old and rich chief, is at the same time the greatest and most expensive one that was ever bestowed on him. The slaughter of an immense

number of buffaloes; the incessant firing of guns by the red-coated "ulubalangs" or champions; the lamentations of the women, and the general noise and bustle make such a funeral the most popular festival of the whole country. The general agitation, shouting, and noise rises to the highest pitch, when, as shown in our cut, the immense coffin, made out of a durian tree, and concealed under a sort of movable tent, on which some managers are standing, swords in hand, is carried on the shoulders of hundreds of the people to its last resting-place outside the village.

Heathen funerals, however, have become very rare of late at Siporok, because during the last few years, almost the whole of the population have become either Christian or Mohammedan.

The three stations of the Rhenish Society at Siporok now number about 1000 adherents, and a most noticeable and promising feature of the work is that hundreds of newly convert-

ed Mohammedans are wishing to become Christians; and in the neighbouring countries where Mohammedanism has not yet reached, even greater numbers are crowding to the Missionaries' standards.

The Battas are cultivators of pepper. Before the introduction of Christianity among them, many of the Battas were cannibals. Several of the early Rhenish Missionaries to the Dutch East Indies were martyred by semi-savage Dyaks.



A HEATHEN FUNERAL OF THE BATTAS AT SIPOROK, ISLAND OF SUMATRA.



## MADAGASCAR.

THE WORK OF GOD in this interesting island is encouragingly progressing. The Missions of the London Missionary Society, the Friends, and of the Norwegians, are each receiving their share of blessing. By means of native preachers the work ramifies and extends over very extensive districts, in which various dialects are spoken. Many illustrations in proof may be furnished. For example, four evangelists were sent out from the capital about four years ago by the Native Missionary Society to the Taimoro, Taifasy, and Taisaka tribes. These evangelists, and the tribes under their care, have recently been visited by Rev. James Wills, of the London Missionary Society.

As Mr. Wills approached the town of Mahamania, he was met with many expressions of joy by the evangelist Raobelina, and about 150 of his school-boys. As they advanced, groups of young men and women, singing, were waiting at various points; and as they got nearer, members of the church, and teachers from the surrounding congregations, were waiting to greet them, till their procession grew quite imposing. There, on a promontory, partially surrounded by a deep natural fosse, were the massive stockades surrounding the Lapa, or Government House, which is upwards of ninety feet high.

On their arrival the Missionary was carried up the Rova, and set down in the square in front of the Lapa, in the centre of which was the flag-staff with the national flag. The square was surrounded with people and soldiers, the Governor and his band occupying a prominent position under the balcony, and a formidable array of gorgeously dressed ladies a no less prominent position at one end of the square. The evangelists and the Missionary were conducted to some chairs in the centre of the open space, and there they awaited the march of events. Suddenly the Governor shouted, and the seven guns and ten swords of the military force rattled; then the same voice shouted, "*Hivavaka!*"—"Let us pray." Raobelina then prayed most appropriately. Then followed the usual loyal inquiries, and Rainiamboazafy gave out a hymn, after singing which he also engaged in prayer. Then followed hand-shaking all around, and the Missionary was conducted to his house.

Soon after, members from the various churches came, and sat outside the Missionary's house in groups, and sang in turns. The group from the town itself was headed by the wife of the Governor, accompanied by a number of nicely dressed women, wearing European shawls. After much and vigorous singing, these friends separated about sunset, and left the Missionary to a quiet evening, after a very delightful day.

A class of twenty preachers were found here by Mr. Wills, some of whom looked after the neighbouring congregations.

Notwithstanding such encouraging facts, it must not be forgotten that our Missionary brethren in Madagascar have still much difficulty and trial, through the opposition of Romanists, and the return of some to idolatry who once named the name of Christ.

"THE CONDITIONS OF HEALTH IN THE GABOON, WEST AFRICA," says Rev. S. H. Murphy, a Presbyterian Missionary, "are good living, godliness, cleanliness, tranquillity, patience, and quinine."

## For the Young.

CONFUCIUS, THE GREAT SAGE OF THE CHINESE, whose teachings are followed by millions, was on one occasion said to have been puzzled by a clever boy. Seeing that he was a bright lad, he asked him:—"Can you tell, under the whole sky, what fire has no smoke, what water no fish; what hill has no stones, what tree has no branches; what man has no wife, what woman no husband; what ew has no calf, what mare no colt; what is that which has not enough, and what that has an overplus?"

The boy replied:—"A glow-worm's fire has no smoke, and well water no fish; a mound of earth has no stones, and a rotten tree no branches; genii have no wives, and fairies no husbands; earthen cows have no calves, nor wooden mares any colts; a winter's day is not long enough, and a summer's day is too long."

Confucius sighing, said:—"How clever, how worthy!" And now the lad questioned the sage, and said:—"Why is it that ducks can swim, cranes sing, and firs keep green in winter?"

"Because," said Confucius, "ducks have broad feet, cranes long necks, and firs strong hearts."

"Not so," replied the youth; "fishes and turtles can swim; is it because they have broad feet? Frogs and toads can sing; is it because they have long necks? The green bamboo keeps fresh in winter; is it on account of its strong heart?"

Again interrogating he said, "How many stars are there in heaven?"

Confucius replied, "We do not know much about heaven, let us speak about the earth."

"Then how many houses are there in all the earth?"

The sage answered, "Why must we converse about heaven and earth? Let us speak about things that are before our eyes."

The lad replied, "Well, speak about the things that are before our eyes; how many hairs are there in your eyebrows?"

Confucius turning to his disciples said, "This boy is to be feared."

In this conversation we observe that Confucius affirms "we know very little about heaven," and this was true. He, Laou-kwan, and Buddha, the founders of the three heathen religions of the Chinese, were but sages and philosophers, who, as the Scripture says, "Pretending themselves to be wise, became fools, and changed the glory of the incorruptible God to an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

## "UNCLE JOHN VASSAR," THE COLPORTEUR.

AT THE DOOR OF A STATELY DWELLING in Cleveland, John Vassar met the lady of the house.

"What do you want, sir?" she asked, as he approached her.

He replied, "I am colporteur for the Tract Society, and,"—pointing to his basket of books,—"I am selling these."

"We have a library," was her reply.

"I don't doubt it," said Brother Vassar, glancing at the building; "but," he continued, nothing daunted by the rather sharp response of the lady, "the truth is I am legs for Bunyan,

Baxter, Flavel, and others. They are all in the basket there."

The lady evidently struck with the appearance of the man, and the quaintness of his address, asked him into the parlour. Having stormed and carried the house, he began an assault upon the castle of the heart. "I am not only a seller of books, but I am anxious to know if you love Jesus," said John.

"I am a member of the Church," the woman replied.

"So am I," said Brother Vassar, "but I fear that God will not take our church records. He counts the names recorded in the Lamb's Book of Life."

The attack was fairly commenced, and the arrows of love flew thick and fast. Heart Castle surrendered; the lady with tears exclaimed, "I know it is not enough to belong to a church. You talk like my dear mother. Yes, I trust I do love Jesus."

"Bless the Lord," said John; "that makes us brother and sister. If you love the Saviour, and I see you do, would you not like a season of prayer?"

She replied, "I would be glad to have you pray."

They knelt side by side, and John poured out his soul in supplication.

At the close of the prayer the lady asked,

"What is the price of your books?"

"Which one?" said Brother Vassar.

"All of them!" was her answer.

The calculation was made; then calling a servant she bade him carry them to the library, paid Brother Vassar for them, gave him something for himself, and with tears in her eyes begged him to forgive her manner at the door. "Don't mention it, my sister," said Brother Vassar. "You know what our Blessed Master had to bear."—*From Vassar's Life.*

"WOODEN SWEARING." During a Sabbath school address in Rockville, the minister said, he had heard a good woman speak not long ago of what she called "wooden swearing." "It's a kind of swearing," she said, "that many people besides children are given to when they are angry. Instead of giving vent to their feeling in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. Isn't this just the same as swearing? It's the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, so I call it 'wooden swearing.'"

A HELPLESS GOD.—A Missionary, accompanied by a Christian native, recently visited a grand heathen temple in India. There was a huge brass idol here, weighing more than half a ton, which used to be covered with precious jewels. The visitors found no worshippers, but the temple door locked. The priest in charge, on being asked the reason of this, said, "To keep the god from robbers." "What! did any one rob the god?" "Yes," said the priest; "some time ago a Brahmin, who came here to worship, stole all the jewels which the god had on his right arm; and now we have to keep the temple locked, lest the other arm be stripped, too."

You may be sure that the Missionary was not slow to declare that a god who could take no better care of himself than this was not worth trusting in.



## ITALY.

## WALDENSIAN CHURCH MISSIONS.

THE history of the Waldenses cannot fail to strike a chord of deepest sympathy in the hearts of all true Christians. Deriving their creed from primitive times, they have existed as a visible Church, distinct and separate from the Church of Rome. Protected by their mountain fastnesses in the North of Italy, they have lived in the old faith—the faith of the Apostles—the faith which we ourselves hold; so that, as witnesses for the truth, they form a link between the days of the Apostles and the present time. After surviving centuries of unparalleled persecutions by the Church of Rome, they were prepared in a remarkable way, under Dr. Gilly and General Beckwith, for their final emancipation in 1848.

Having been thus marvellously preserved, they believed that God had kept them for a special work—to lead the way in the evangelization of Italy. Accordingly, in 1848, they girded themselves for this great enterprise, and now this “Church of the Valleys” has in Italy 39 settled congregations, 32 Missionary stations, and 78 localities visited more or less frequently by its evangelists. There are 105 ministers, evangelists, colporteurs, and teachers employed. The regular attendants at church number about 4584, occasional hearers 15,379, and the communicants 2813. They have also an excellent college in Florence.

The Waldensian Commission of Evangelization have colporteurs of their own, and recognize the whole of Italy as their field of labour; and they desire that the pastors and evangelists should not limit their activities to their congregations, but that each congregation should be a centre of Mission work. In this the colporteur acts as a most efficient pioneer. With his bag of books he goes round the village from house to house, receiving rebuffs and insults, and sometimes kind words. Here and there a door is opened and the way of the evangelist is prepared, and the means prepared for his lighting a new light in a dark place. There are Christian churches now in Italy, which owe their existence to a New Testament received from a colporteur.

A ROMAN CATHOLIC PARISH in Ricaldone, Italy, has declared its independence of the Vatican. The pastor is the Rev. M. Gelose, whose unanimous election had on two previous occasions been annulled by the Bishop.

## AGUSTINE AND THE KING OF SPAIN.

IN VALLADOLID, A TOWN IN THE NORTH OF SPAIN, the King, Alfonso XII., a short time ago was staying for a few days, and, as usual, there was a review of the troops. This took place on Sunday: for sad to say, the Sabbath is not kept in Spain.

The American Bible Society has in Valladolid a colporteur, named Augustine, a young Christian man about the same age as the king, who felt a great desire to place the Scriptures in the monarch's hands, but how to achieve it he did not know. He had seen him standing in the balcony of the palace the day he arrived, and marked how sad and pale he looked, and longed for him to possess that true joy and comfort in sorrow which the Lord alone can bestow.

So Augustine determined to try at all risks to place in his hands a pretty little New Testament with gilt edges, the prettiest printed in Spanish, although its cost is only sevenpence.

After service in the morning Augustine set off for the scene of the review, distant a few miles from the town, without waiting to dine, although, according to Spanish custom, he had taken no breakfast, and now was hungry; but the desire was so strong to fulfil his purpose that he would not wait. Soon it began to rain very fast, and poor Augustine became wet through, but that he was accustomed to and did not mind. He had asked God to help him, and was so happy he scarcely felt the wet. However, soon he said to himself, “It is no good going on, for I shall not see the king in such rain as this.” So he went into a little shop by the roadside to wait, and think what he had better do. Presently he heard some carriages approaching, and some one said, “It is the king!” upon which Augustine ran forward in the pelting rain, with a murmured prayer, and put the little book into the king's hand through the open window of the carriage, saying in a loud voice, “*Viva el Rey!*”—God save the King. He then departed without molestation, although soldiers surrounded the carriage, and it is against the law in Spain to give away in the streets, or houses, or even expose to view, any religious Protestant book, much less the Bible, which is entirely prohibited. The hand of God was visible in all this, and with joy of heart poor Augustine returned, cold and wet, but full of thankfulness.

On the following morning there was to be another review of the troops, and Augustine felt anxious to go, as previous to the king's arrival in Valladolid he had done a good work amongst the soldiers, selling many Gospels, and having nice conversations with them about the Lord Jesus, and the value of their souls, to which they had listened attentively, and some seemed quite touched as he told them of the Saviour's love to fallen man.

On being warned by a friend that “there might be danger in going to the camp,” he replied, “How can I fear anything, when the king himself received my book; and besides, have I not the King of kings with me? if we are not ashamed of Him He will never be of us.”

In this hopeful spirit Augustine set out for the scene of the encampment. On arriving, and asking admittance of the guard at the entrance, he was refused, under the plea that no one was allowed to speak to or sell anything to the soldiers. Just as he was turning away, feeling rather sad at heart, an officer approached and asked what the young man wanted; on being told, he said to Augustine, “You may enter, although it is against the rules; but mind, I forbid your selling anything!”

“May I speak to the men?” asked the colporteur.

“Of course,” said the officer, “as much as you please to those who are not on duty.”

You may imagine Augustine's joy and thankfulness for this unlooked-for permission; indeed, he could scarcely believe it to be true, until he remembered that before he left home that morning he had asked the Lord to rule and guide all his movements; and this was the answer to his prayer.

Augustine soon found himself in the midst of the soldiers to whom he had sold books, who began eagerly to question him concerning the Gospel, and in a short time he was surrounded by quite a crowd of anxious inquirers, many wanting to buy books; but of course he refused to sell any, telling them where he might be found when they were at liberty to buy.

Whilst busily occupied in explaining some Scriptures in which they found difficulties, a

general approached with his subaltern, and after the usual morning salutation, *Buenos dias*—good morning—with which rich and poor always accost each other in Spain, when first meeting in the morning, said, “Are you not the young man who gave the king this little book yesterday during that storm?”

“*Si, señor*”—yes, sir, answered Augustine, rather tremblingly, for he recognized the general as the gentleman who sat beside the king in the carriage on the preceding day when he gave the book, and naturally feared he was going to be severely reprimanded at least, and sent off the ground immediately; but on the contrary the general, noticing his timidity, smiled pleasantly, saying, “Well, my good fellow, his Majesty gave me the little Testament, and here it is; now I want you to oblige me by writing in it;” and conducting Augustine into a sumptuous tent, in which there was a table supplied with pens and ink, bade him be seated, and after asking his name, said, “Write thus on the blank page of the book: To his Majesty King Alfonso XII., from Augustine Garcia.” Then a little below: “Presented by his Majesty to General A., with date and place.”

The general then thanked him kindly, told him he was *un buen muchacho*—a good fellow—that he was very glad to have seen him again, and that he could continue his conversation with the soldiers as long as he liked.

E. A. Corfield.

## PORTUGAL.

THE PORTUGUESE EVANGELIZATION SOCIETY is extending its labours for the spread of the gospel among Roman Catholics. Lisbon, Oporto, Portalegre, Coimbra, and other parts of Portugal, have been specially visited by Evangelists. A Bible tent was pitched in the great fair at Belem for the sale of Bibles and tracts, and as a witness for the truth. Mr. H. M. Wright and an assistant, bore testimony to the good news of salvation through the Lord Jesus for two months, in the midst of the multitudes present at the fair. He had daily opportunities of explaining the gospel to many who came to see this strange sight—a Bible tent! The expenses of this tent were defrayed conjointly by the British and Foreign Bible Society, the National Bible Society of Scotland, and by the London Religious Tract Society.

Evangelistic meetings were also conducted by Senhor Carvalho in Largo do Cascão; they were well attended both during the week and on the Lord's day. Two Christian schools were also under his superintendence, each containing 100 scholars. If he had had a better supply of teachers, more than double the number of scholars might have been secured.

Since April last, this Society has had a valuable helper in Senhor Menezes, a native of Brazil, who has been under training in the East London Training Institute for two years. His ministrations have been so highly appreciated by the congregation worshipping in the Presbyterian Church at Lisbon, that he has been earnestly requested to become their pastor, and steps have been taken to have him ordained. He has also thrown himself heartily into the work of teaching, and by his experience as a teacher has greatly assisted and encouraged the teachers there who have not had his advantages.



## IRISH SOCIETY.

THE IRISH SOCIETY is one of the oldest Missionary Societies in the kingdom. It is an Education Society, a Bible Society, and a Church Missionary Society in one. Its principles are thoroughly evangelical. It gives to Irish-speaking Roman Catholics the Word of God in their native language. It has an unique teaching agency to teach *even the illiterate* to read the Scriptures in Irish. Old and young alike may learn to read and may present themselves for examination. The inspection is made by Irish-speaking clergymen of the Church of Ireland, the chief of whom is the Professor of Irish in the University of Dublin. The teachers receive a small sum for each person who passes the examination. There is an inspection every quarter, and on the fourth time if a pupil is found able to read the Bible, the sum of *five shillings* is given to the teacher.

Faith in the power and efficacy of God's Word upon the minds of teachers and taught has been the great principle of the Society.

The work of teaching is followed up by that of Scripture readers, of whom the Society has forty-five, and ragged schools of which there are three; and finally, as converts are made and congregations formed, there is the Irish Church with its Irish Liturgy and Irish-speaking minister, and all are then handed over to the Parochial System of the Church of Ireland. No fewer than nineteen churches have been built in Ireland, for congregations formed in this way, from the Roman Catholic population, and it is a very interesting fact that one Church has been built in America by a body of emigrant converts from the county of Galway.

It appears that from one diocese alone, Ardfer, about forty persons instructed by this Society—once Roman Catholics—have entered the ministry of the Churches of Ireland and England.

In the General Synod of the Church of Ireland sit many of the convert clergy, one a dean of his diocese, and several canons and prebendaries.

The Society is doing good work, and is heartily commended to the prayers and practical sympathy of Christians.

Miss L. A. Hamilton, 93, Hereford Road, Bayswater, W., who has been a valuable helper of this Society for many years, will receive and acknowledge donations, or they may be forwarded to office of the Society, 32, Sackville Street, London, W., to Rev. J. Keane.

## NATAL.

BEER-PARTIES IN NATAL. The great hindrance to the Gospel is "Kaffir beer," and amongst the heathen "beer-parties" are a great institution, and the fruitful cause of much misery and sin. The Rev. Owen Watkins says:—"I listened with some anxiety and deep interest while this question was being discussed, and was surprised and pleased at the statesmanlike manner in which they settled it. They held that any Christian who attends a beer-party is unworthy of membership in the Church; but while they would earnestly advise the members to abstain from drinking beer under any circumstances, yet they could not recommend expulsion from Society for simply drinking beer in moderate quantities in their own homes. With regard to local preachers, they held that those who preach the Word should be patterns of all things pure and of good report; and they resolved that no man should be received on the plan who does not abstain altogether."

## LIVINGSTONIA CENTRAL AFRICAN COMPANY.

A LIMITED COMPANY, with the above-named title, has been organized by a few gentlemen interested in the civilization of the "Dark Continent," and in the development of its resources, by promoting legitimate and beneficial traffic amongst the natives. The managing partners of the company are Messrs. John and Frederick Moir, of Edinburgh. With thorough business tact and indefatigable energy, they combine the spirit of true Missionary devotion and whole-hearted consecration. By means of this company a direct communication will be opened up with Central Africa. A road, sixty-five miles in length, has nearly been completed past the cataracts of the Shiré, which will connect the lines of navigation of the two steamers, and so form the means of continuous traffic, for a distance of 800 miles from the coast. The company has already facilities for conducting an extensive business with the native tribes, who are now rapidly becoming alive to the advantage of a system of commerce based on sound principles. Mr. John Moir, who has been cruising in the *Itala*, and making land journeys, has succeeded in gaining the good will of a large number of the chiefs and their people. All his plans, movements, and business negotiations, are as much Missionary as commercial. He has every reason to believe that this "Merchant Missionary enterprise" will prove a commercial success, and cannot fail to pioneer the way for Africa's evangelization as well as Africa's civilization.

## NAZARETH MEDICAL MISSION.

THIS Mission has been in existence about fourteen years. Its operations have been extending from Nazareth as its centre, over a large district of country, and very many have found within its walls not only healing for the wounded and diseased body, but likewise spiritual healing for their sin-sick souls. It is now under the management of Dr. Vartan, who reports that seventeen cots in the hospital are annually supported by Christian friends in Great Britain, the rest of the working expenses are met by the Nazareth Medical Mission, which is connected with that of Edinburgh. The average yearly attendance of New patients at the dispensary is 10,000, and the evangelistic results have hitherto been most remarkable.

In about eighteen months the present building in which the hospital is conducted must be given up, consequently it will be needful to secure ground and build suitable premises for carrying on the work. This will involve an expenditure of about 3,000*l.* Three landed proprietors in the place offered to give portions of the ground required, and the rest of the land may be secured on easy terms, altogether costing about 200*l.*

The hospital will have the prettiest view, and the most conspicuous position, in or about Nazareth, and the purest air. Besides, on the side of the property there is an extensive solid rock, which, when quarried, will supply the stones needed for the building. This will be a great saving of expense.

ZENANA CARS in which native women ride are now used on the railroads of India. Lady Missionaries travel with them and teach as they run to and fro. They are entrusted with the keys of the cars. Women are also employed to drive the engines.

## NOTICES OF BOOKS.

"*Rays of Light from the Realms of Nature*," with above Fifty Illustrations. By REV. JAMES NEIL, M.A., author of "Palestine Re-Peopled." *Second edition.* 3*s.* 6*d.* London: CASSELL & Co.

This is a book for the times, showing the beautiful harmonies of the botanical world with the Word of God, as viewed from the Palestine standpoint. In these days, when so many efforts are made to develop contradictions between natural and revealed religion, we cannot but hail with delight such a well-written, charmingly-interesting, and instructive work. Every apparent anomaly in the works and Word of God is cleared up by a more thorough knowledge of the points or objects investigated. Everybody's views of everything, at first sight, are incorrect, because the first glance supplies to the mind but partial information, and false conclusions are the result; but as knowledge increases, incongruities and supposed contradictions disappear. Hence the value in these days of such a work as that of our author's, which in a most natural manner shows that grasses, shrubs, flowers, fruit, and trees, contain in embryo the same lessons as those which are taught in the Sacred Scriptures.

"*Seven Men*." By the COUNTESS DE GASPARI; adapted to the English, with introduction by John Matthias Weyland. Price 1*s.* LONDON: S. W. PARTRIDGE & Co.

A graphic portrayal of the career of these Seven Men is blended with charming descriptions of the natural beauties and sublimities of Switzerland. Six of these seven men had blighted lives and dismal endings, while he who overmastered the temptations to intoxication, became a successful, useful, happy, and honoured man. A book to interest many readers, and merits a large circulation.

"*Helps by the Way; or, Comfort and Counsel for Christian Pilgrims*." *Sixpence.* GEE-LONG, Australia. Henry Franks, Neapol St.

Bible Truths for the thoughtful, meditative Christian.

THERE ARE TWO HUNDRED AND TWENTY MISSIONARIES TO THE JEWS. More Jews have been converted to Christianity in this than in any previous age. Conversions are reckoned at 100,000 since 1800, and now increase at a rate of more than 1000 a year.—*Herr de le Roi of Breslau.*

AN AGED OFFICER, OF TWENTY-SIX YEARS, A PAGAN by birth, has recently made a public profession of his faith at Chiangmai, of the Laos Mission. In his younger days he had built a temple, and it was long before he could renounce all hope of merit thereby. During the last year he has become willing to renounce ALL for Christ.

AT THE RECENT BENGALI CONFERENCE held in Calcutta, a procession of five hundred men, women and children, passed through the streets singing, "Victory to Jesus," and headed with a banner of the cross unfurled full in view.

THE SLAVE TRADE IN SENEGAL is still carried on! It is affirmed that "the French Government does deliver up fugitive slaves, in order to keep on good terms with the neighbouring black kings." The excuse for doing this is, that without a great increase of the military force now in Senegal, the French could not do otherwise.



# ILLUSTRATED MISSIONARY NEWS.

Containing Missionary Intelligence from all parts of the World.

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APRIL 1, 1880.

[PARLOUR EDITION.]

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We thank our readers who have been kindly sending us new  
subscriptions for this paper. If all our friends would do the  
same, they would not only be helping us, but would be promoting  
the Lord's work, "who hath made His wonderful works to  
be remembered."

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"ALL POWER IS GIVEN UNTO ME IN HEAVEN  
AND IN EARTH. GO YE THEREFORE, AND MAKE  
DISCIPLES OF ALL NATIONS; AND, LO, I AM  
WITH YOU ALWAYS, EVEN TO THE END OF THE  
AGE."—*Matthew xxviii. 18—20.*

THERE are two partners in a firm. The  
senior, a sleeping partner, is a millionaire; the  
junior has no money, but is the active manager.  
A transaction to the interest of the firm is in  
contemplation. The junior says, "Ah! I wish  
it could be carried through! but it requires  
capital; we must abandon the idea, for *I have  
none.*"

True, man! *But what about your partner?*  
What does the partnership exist for? Is not  
his capital in a scuse yours? Is it not at the  
service of the firm? If this undertaking has  
his approval, still more if it is his own sug-  
gestion, will not *his* resources be available?

O Christian worker, does not the parting  
promise of Christ, "Lo, I am with you always,"  
similarly put at *your* disposition His wealth of  
wisdom, and grace, and long-suffering, and  
power, and patience, and love? His resources  
of every kind?

He was sending forth the twelve to effect a  
deliverance more difficult than the Exodus, to  
bring out His people from under the power of  
Satan to God. He was appointing them  
leaders and captains of a host who had to win  
longer and more arduous campaigns than those  
of Joshua, and prophets that would need more  
courage and wisdom than Jeremiah. Will He  
take lower ground than that taken by Jehovah  
in ancient days? Nay, but if possible, He will  
put the old assurance with even stronger lan-  
guage, and leave no loop-hole for the entrance  
of even a doubt! "ALL POWER IS GIVEN UNTO  
ME IN HEAVEN AND EARTH; go ye therefore,  
and make disciples of all nations; and LO, I AM  
WITH YOU ALWAYS, EVEN TO THE END OF THE  
AGE."

The subjugation of a world to Christ, what a  
task! The overthrow of countless cherished  
idolatries, the uprooting of innate and universal  
sins, the establishment of a world-wide kingdom  
over hearts and consciences, the proclamation of  
glad tidings in every nation under the sun, the  
turning the world upside-down, the calling out  
of the Church, and her nurture and guidance  
through all ages—this stupendous undertaking  
committed to the hands of feeble men, ignorant,  
carnal, uninfluential, utterly and entirely unfit  
for the task! But the Eternal I AM, the All-  
wise and All-mighty, the risen Saviour, adds to  
His great commission His greater promise,  
"Lo, I am with you always!" *That*, if ful-  
filled, would make success certain; that would  
in itself secure the victory."—*Mrs. H. Grattan  
Guinness.*

## FIRES IN JAPAN.

### MISSION CHURCHES DESTROYED.

DETAILS respecting the terrible fires in  
Hakodate, Japan, have at length been received.  
It appears that all the public buildings, of  
whatever material built, and about 2500 native  
houses were destroyed. The Mission Stations  
and the Churches of the Church Missionary  
Society and of the American Methodist Episco-  
pal Mission did not escape the general conflag-  
ration. In the case of the former Society, the  
financial loss was about 2000*l.*, in addition  
to the private property of the Missionary of

about 500*l.*; and the loss of the A.M.E. Mis-  
sion amounted to about 1800*l.* An easterly  
gale was blowing at the time the fire broke out,  
which caused it to rage with fury.

Rev. W. Denings says: "The rapidity with which  
one street after another was left in ruins defies  
all description. As the fire broke out in the  
neighbourhood of the church, all our party were  
busy in endeavouring to prepare the building to  
withstand it. But when I saw building after  
building that was supposed to be fire-proof fail-  
ing to offer any resistance to the fury of the  
flames, I had little hope of saving our church."

It was not till after the church had caught  
that I hastened home and found our house in  
the greatest danger. Mrs. Dening and Mr.  
Batchelor were busy getting out what they  
could. The fire was gradually nearing us, and  
again and again the out-buildings caught and  
were put out. We succeeded, however, in getting  
numbers of things out into the garden, but they  
were afterwards burnt there.

We saved about a quarter of our clothes and  
a very few books, no furniture of any kind, and  
no stores. There are many things which of  
course can be replaced; but what I regret more  
than anything besides is that every copy of the  
translation on which I have been engaged for  
the past nine months is destroyed! The  
Translation Committee for the Old Testament  
appointed me to translate the 1st and 2nd of  
Samuel, and the 1st of Samuel was finished and  
revised, and would, in another week or so, have  
been despatched. Then, by dint of early rising,  
I had prepared in Japanese, Introductions to  
Genesis and John, both of which are lengthy,  
and had commenced the Commentary on both  
portions. Besides this, 'Paley's Evidences'  
was under hand, and I had proceeded some dis-  
tance with it." This Missionary and Mrs.  
Dening had a very narrow escape of losing  
their lives. With great difficulty they made  
their escape, being surrounded by fire. A large  
hole was burnt in Mr. Dening's coat before he  
discovered it.

A similar fire took place at Tokio about three  
weeks later, when the American Missions  
suffered severely, but the C.M.S. Mission was  
mercifully spared.

A CHRISTIAN CREEK INDIAN at the Univer-  
sity of Wooster has taken the first Latin prize,  
a gold medal, for best scholarship during the  
senior preparatory year. There were sixty stu-  
dents in the Freshman's Class, of which he also  
was the head.

A TRANS-SAHARA RAILWAY from Algeria to  
Soudan, across the Desert to Timbuctoo on the  
Niger, and another line from Senegal to the  
Niger, are proposed by the French. The  
necessary explorations for the first of these  
schemes is being made by *Duponchel*, a cele-  
brated engineer, and for the second by *Soleillet*,  
another celebrated engineer and explorer. Thus,  
ways are being opened for the entrance of Chri-  
stian Missionaries into extensive districts of the  
Dark Continent, which they had not previously  
reached.

AT THE PAN-PRESBYTERIAN COUNCIL held  
in Edinburgh, out of 20,000 Congregations re-  
presented, 250 were in South Africa.

A MISSIONARY AMONG TEN THOUSAND  
FIJIANS says:—"I do not know a single  
house in which there is not family worship."



## THE SWEDISH EVANGELICAL NATIONAL SOCIETY.

(*Evangeliska Fosterlands-Stiftelsen of Stockholm.*)

THIS SOCIETY was founded in 1856, and has since been much blessed of the Lord, both in its Home and Foreign Missions. It now employs about 100 Colporteurs in Sweden, who, on a very large scale, circulate the Word of God, and other religious books and tracts.

A Training Institution for Colporteurs and Foreign Missionaries was opened by the Society in 1862, but it was not till 1865 that its first foreign Missionaries were sent out. Information respecting their work is published in the "*Missions Tidning*," which is edited by Dr. J. Neander, Pastor of the Protestant Church in Stockholm.

The foreign missionaries of this Society labour in Africa and India. By the advice of the well-known Missionary, Dr. Krapf, their first effort was to disseminate the gospel among

### THE GALLAS OF ABYSSINIA.

From Massowah, in Lower Egypt, they crossed the Blue Nile, and made for the Galla Country, which was just then in an extremely unhealthy state, filled with fanatical Moslems, and with a population irritated in the highest degree by the ravages of the Slave Trade. Communications with Sweden could not then be maintained. The surrounding difficulties were on the whole so great, that it was deemed necessary for a while to relinquish the effort.

There appeared at that time no possibility of settling in Abyssinia, for King Theodore was raging both against his own people and foreigners. But God had work for the Swedish Missionaries to do among the half-civilized tribes called SCHAUGALLAS, who inhabit the north and west borders of the country. They were at that time for the most part heathen. The French Lazarists had already established a Mission Station at Keran, so that the Swedes were obliged to give up the thought of so suitable a spot. By the advice of the French Consul Münzingar of Massowah, they then turned to Cunama, where they were received with kindness, were allowed to settle in the country, learned the language, built houses, and began to instruct the people.

The country of CUNAMA was under Egyptian supremacy, though at the same time the Abyssinian king obliged the people to pay tribute to him. The inhabitants had hoped that the Missionaries would have helped them to political independence; but when, at the end of four years, this hope was not realized, they resolved no longer to have anything to do with the *Frengeruna*—the Europeans. The Swedish Missionaries had laboured courageously and faithfully among the Schaugallas, but the increase of political disorder amongst them led to their retirement to Massowah in 1870. Their numbers, however, had considerably diminished during the four years—five had succumbed to the fever of the climate, two had been murdered, and eight only remained.

Nothing daunted, these eight continued their labours, choosing the neighbouring localities of MASSOWAH, EILET and GELEB. From Massowah, Eilet is one day's journey, and Geleb in Mensa four or five days' journey. In these places they were much engaged in preaching the Gospel, and in the education of the young. There were about 200 children connected with the Massowah and Geleb Mission Schools. They included boys and girls. In addition to

the preaching of the Word in Geleb, an extensive medical practice was carried on, in connexion with the warm springs of the place. Its operations were successful up to the year 1876, when the Superintendent Missionary, the excellent Mr. Lager, was murdered, while on a journey to King Jobn in Abyssinia.

At the close of the year 1877 Galla merchants arrived at Massowah, and earnestly begged for teachers. As no Europeans could be sent, some native youths who had been educated in the Mission Schools, went instead. Early in 1879 cheering letters were received from them. They are burning with zeal for our Lord's cause. One is a converted Mohammedau from Galla; the other is a converted heathen youth of the same tribe; and the third is a converted Abyssinian merchant. They already have a Mission school and twelve professed disciples. They had not reached so far as DJEMMA, but only to GODJAM, where they had established schools, and had begun to instruct the people, who appeared to listen to the Word with eagerness.

In the year 1879 the Swedish Mission Station was removed to the village of M'KULLO on the mainland opposite Massowah, where the Governor-General Gordon, who had always shown himself a warm friend of the Mission, procured from the Egyptian Government the right to build a Mission House, himself giving the site.

The sad circumstances which led to their removal to M'KULLO are thus narrated by Mrs. Löwenhielm, Pastors Neander, Lundbal, and Hedenström.

#### "AGAIN SAD NEWS FROM AFRICA!"

says *Pastor Neander*: "Two converted Abyssinian priests have been terribly flogged, put in irons, and imprisoned in a monastery, and the same fate will befall all who dare to read the Bible, and will not pray to the Virgin Mary and the saints. Our missionaries have literally been driven from their station at Geleb in Mensa. Thus our Mission in Africa will be reduced to one station. At present the Missionary brethren and sisters are at M'Kullo, together with most of the children, numbering altogether 150."

"The Abyssinians," says *Mrs. Löwenhielm*, "had long claimed the border provinces of Mensa, which were under the supremacy of Egypt." They insisted that the Swedish Missionaries in Mensa should give up all those who believed that man is justified by faith in Christ alone without the help of the Virgin Mary, or the Saints, or within a week leave the dominion of Mensa and Abyssinia. As the giving up of our brethren in the faith to martyrdom and death was not to be thought of, nothing was left but to leave the country and go to M'Kullo."

"Never has it seemed so dark as now!" writes *the Missionary Lundahl*. "We stand here on the shore of the Red Sea, and the enemy can come even here. We are nearly in the same circumstances as were the children of Israel of old, and we may well trust the promise and the command they got—'Be still, and see the salvation of God!'"

A further account of the two suffering Abyssinian priests is given by the Missionary *Emil Hedenström*. He says:—"Two converted Abyssinian priests who had received books from us, were seized some days ago and flogged, one had forty stripes and the other forty-two. 'Their backs were dreadfully lacerated,' says an eyewitness, 'blood flowed from their mouth and nose.' Under all this, they stood joyfully fast to what they had read in the books. After the

flogging they turned to both governors present and said, 'To-day, you have judged us, but another day is coming when He shall judge you for whose cause we have suffered this.'

They were put in irons and taken to the monastery Debra-Bizen, where they are to be made to pray to the Virgin and the Saints. Do not forget to pray for these brethren."

Since the receipt of these communications we learn that the Mission Church and School-house in M'KULLO are now nearly erected. These form the first Mission Station in this part of the Black Africa. "My prayer to God," says *Pastor Neander*, "and my hope is that the rays of the clear gospel light will, from this spot, be widely spread abroad to the adherents of the False Prophet, and to the much-degraded Abyssinian Church, as well as to the Gallas to the southward. We have at present eight labourers in Massowah—three males and five females. We have also two male and two female labourers in Geleb, a station situated three days' journey north-west from Massowah."

A HEATHEN WOMAN AT ETEMBENI, IN NATAL, attended one of the Mission services, and became much distressed on account of her sins. Her husband called her out, and she was obliged to obey. He took her home to his kraal, and forbade her ever to go to chapel again, or to hold any religious intercourse with the Christians whatever. But the Word of life she had heard was not forgotten, and as she worked in the fields or fetched water from the stream, she "prayed to the God of heaven," and the Lord answered her prayer. While I was at Etembeni this woman was stricken for death. She had never again been allowed to go to the house of prayer; but when she was dying her husband relented somewhat, and sent to a kraal near for one of our native local preachers. When he came, he found the hut of the dying woman filled with relatives and friends. To his astonishment he found the woman filled with "perfect peace," trusting in Christ. She told her friends around how she was resting on Jesus her Saviour, and that she had no fear, for she was going to the home of God. The good local preacher prayed in that heathen hut where united prayer had never been offered before, and all were deeply affected. That night the woman died in great peace. Thus God makes known His wonders among the heathen."—*Rev. Owen Watkins*.

THE MOST IMPORTANT TAIMORO TRIBES in Madagascar call themselves "*Züfin Ibrahim*," or descendants of Abraham, and say that their ancestors came from Mecca. In nearly every family they have books in Arabic, which successive generations copy; still they are given to fetishism and superstition, but burnt their idols at the time of the Queen's renunciation of idolatry.

COLONIZATION OF CENTRAL AFRICA.—It has been proposed by the old African traveller, Colonel Long, to the King of Belgium, that the International Association should take measures to colonize Central Africa with negroes from the Southern States, diverting in this direction the exodus now going on elsewhere. Such a movement would greatly help the Missionaries who may desire to settle permanently in Africa.

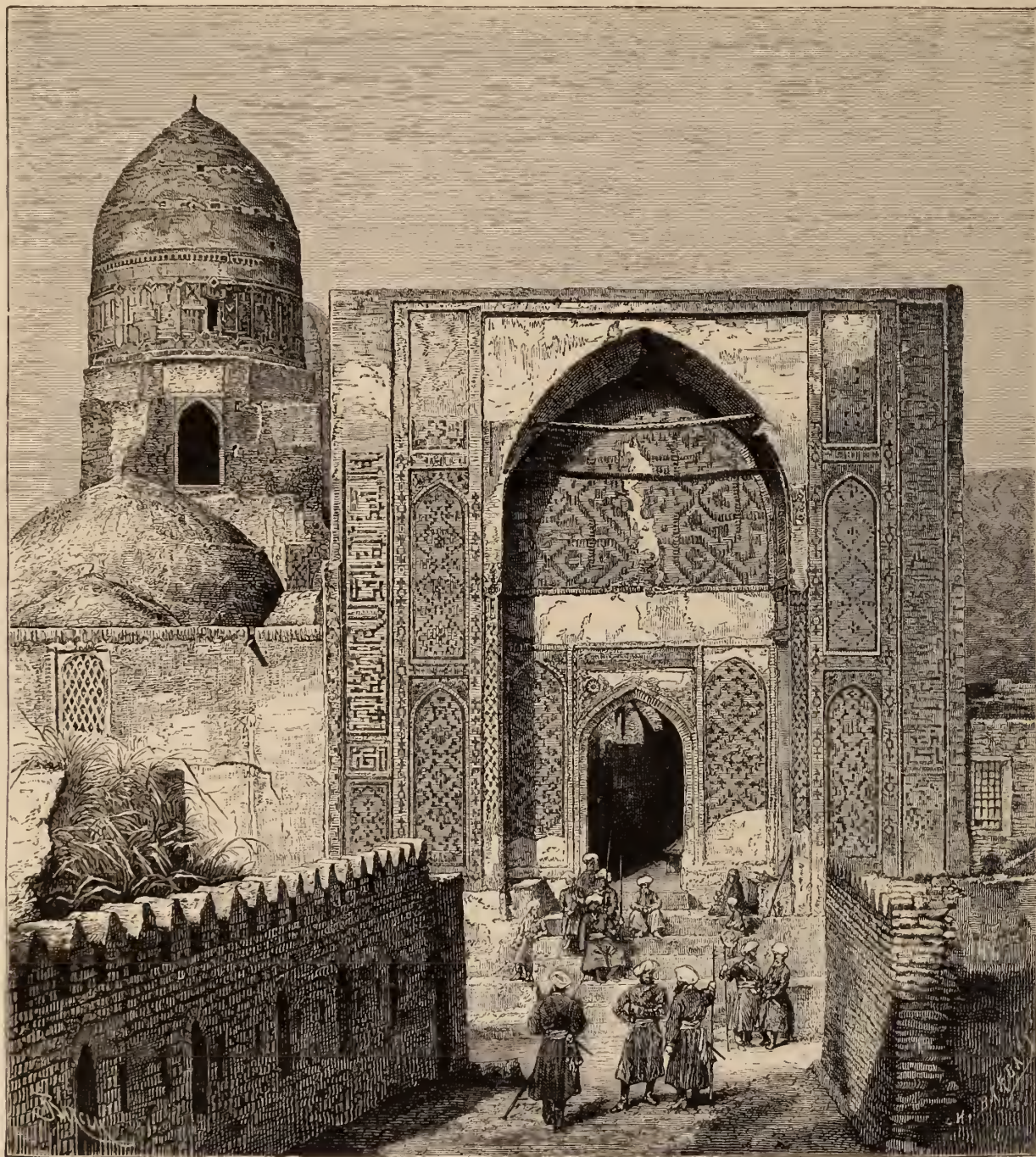


## ORENBURG, RUSSIA.

AWAY EASTWARD from the Caspian Sea, south of the Ural mountains, is the Russian district of Orenburg, covering 147,300 square miles, with a population of a million and three quarters.

for the merchandise of Central Asia and Russia; consequently, this town and neighbourhood is a centre of great influence. Sheep, horses, skins, gold in grains, and precious stones, find a ready market here. As the town contains a large number who have been exiled to this spot from

eight millions of square miles; contains a population of nearly eighty millions, speaking more than one hundred dialects and languages. The Scriptures, or portions of the Scripture, are used in various parts of the empire, in one hundred and eight dialects and languages, in



GATE OF THE SHAH SINDEH, WITH NATIVE POLICE, ORENBURG, RUSSIA.

Its capital city of the same name contains about 28,000 inhabitants. It has nine Greek churches; one Lutheran church and school; a military academy for eighty pupils; a great European bazaar with 180 shops in the town; and, connected with them a league distant, about 490 shops in the Kirghis territory. These are depôts

European Russia, its military and police elements are strong. Our cut represents the gate of the Shah Sindeh, one of its ancient churches, from which a number of police are watching, passing, or repassing.

The importance of Russia as a mission sphere will appear from the facts that it already covers

more than sixty of which the Bible is distributed by the representatives of the British and Foreign Bible Society. In future numbers we hope to be able to furnish our readers with further details respecting Christian movements in this vast country. Just now it is a strange mixture of light and darkness.



## CHINA.

**MOBBING A MISSIONARY.** After three days' quiet work at Teng Ping, the Missionary, Mr. Sites of the American Methodist Mission, was mobbed and barely escaped with his life. One man aimed at his eyes with a fork, one prong entering under each eye. Mr. Sites thinks it will not affect his sight; but as his eyes have been weak for several years, much anxiety is felt about him. He praises God for his wonderful deliverance. The natives who were with him conducted themselves nobly during the riot. They came off unhurt.

and Thessalonians did,—such Christians as Paul describes in the seventh chapter of Romans. There are in them sad evidences of depravity, mingled with cheering evidences of regeneration. Paul writes to the 'saints and faithful brethren in Christ which are in Colosse,' and gives thanks for their faith and love, since they knew the grace of God in truth; yet he exhorts them to 'put off anger, wrath, malice, blasphemy,' &c., and to 'lie not one to another.' He writes also to the Thessalonians, 'knowing, brethren beloved, your election of God,' yet he commands 'that no one go beyond

they stop at an inn for refreshments. Missionaries, in their journeys into the interior, are obliged sometimes to travel for days in such conveyances.

THE PROFITS ON THE OPIUM TRAFFIC TO THE INDIAN GOVERNMENT for the year ending March 31st, 1880, are estimated at nearly two millions more than last year! We are not in a position to calculate how many thousands of lives in China were sacrificed as the result of the year's traffic!



CHINESE PORTERS WITH SEDAN CHAIR.

## CAN THE CHINESE BE CONVERTED?

Why not? They are less cruel, less immoral than our heathen ancestors were, and not inferior to them in intellect or civilization. Cannot He who converted the Saxons, the Britons, and Gauls convert the Chinese? Can any nation build barriers high enough to shut out God's power from its people? Since the Chinese are part of the 'all' who died in Adam, are they not part of the 'all' for whom Christ died?

They make just such Christians as the converted Romans, and Corinthians, and Colossians,

and defraud his brother.' He might have addressed the churches in China or America in the same language. John addresses the Chinese and us when he says, 'Beloved, now are we the sons of God.'

CHINESE SEDAN CHAIRS are as much in request in China as omnibuses or cars are in England or America. The one represented in our cut is of a kind much used. It is light, and has a framework of bamboo erected over the seat, which is covered with oil paper, to afford some protection from sun and rain. The bearers will often travel thirty *le* before

A JOURNEY IN CHINA is no easy undertaking, nor is the work in which the Missionary is engaged without its special difficulties and trials, as the following letter from Mr. J. Tate Kitts recently received will prove. The journey described is from Tien-tsin to the village of Ta-Yin, in the Shan-tung province, in which there are thirty millions of souls.

"We left Tien-tsin in a Chinese boat, leaky and full of cockroaches and not room enough in it to stand upright, and travelled along the Grand Canal to Ye-chen. The distance is about 240 miles, and though we hired extra men in order to travel day and night, we went at a slow



walking pace, three or four of the men towing the boat by means of a rope attached to the mast-head. It was in this boat that I changed my dress for the Chinese costume. This, though uncomfortable in many respects, was advantageous in others, as I no longer attracted the attention of such immense crowds of wondering and inquisitive Chinamen, and their dogs ceased to bark at me.

We stayed at a Chinese inn at Ye-chen till the following day, when we left in Chinese springless carts for Tsi-nan-fu, a distance of about ninety miles. The roads were simply awful; we had not got outside the city gates before one cart turned over. This journey took us three days; starting at day-break, and staying at an inn for the night—such inns! many of them would hardly be used for stables at home, built of clay, and thatched; a clay bed or 'kang,' with rushes spread upon it, and covered with a straw mat. Travellers always carry their own bedding. A couple of rude rough forms and a table complete the furniture. The windows covered with paper instead of glass are often torn by outsiders in order that they may have a look at the inmates; but they generally come right into the room. The room is lit with a wretched little oil lamp, which only makes darkness visible; perhaps this is as well, for the rooms are fearfully dirty and covered with spiders' webs. Our cart wheels were often up to the axle in mud, and at other times we jolted over rough and hard roads till every bone in our bodies ached. The second and third days it rained heavily, which made matters much worse.

We stayed a day or two at Tsi-nan-fu with some American Missionaries, and then left for this village—our home—in Chinese wheelbarrows, which we had great difficulty in securing, as every available cart and barrow was taken by students going to or returning from the triennial examinations. This distance, although only 120 miles, took us seven days to do, and would have taken eight, but we walked the last thirty miles, and arrived a day before our baggage. This was fearfully trying to my patience. The idea of taking seven days to go a distance we could travel in two hours at home!

We are living in a small village in the midst of hundreds of similar ones, on a plain almost as flat as a table, with a range of hills in the distance.

These villages are very picturesque; they all have the remains of mud walls and moats, and are surrounded by trees. It is an agricultural district, and the ground is well cultivated; but there is, nevertheless, quite a struggle for existence, the inhabitants being so numerous. There are mounds of earth strewn thickly over the land; sometimes a group of these mounds is enclosed by solemn-looking fir-trees; these are the graves of the dead, and at these mounds we often see the relatives of the deceased offering food, pouring out wine, burning incense, and worshipping.

Our house consists of four little mud cottages, enclosing a square courtyard. The floors are clay and the roofs thatched, and we have paper instead of glass in our windows.

The cottage in which the Missionary Mr. Jones lives still bears the marks of the bitter persecution he suffered a short time ago. The door frames and windows were smashed, and the thatch ploughed up, by the stones they hurled at his dwelling. There is still the mark on his study floor where the people came up through the outside, having dug under the wall

while he was from home, into his room, in order that they might steal a lot of valuable tools, books, &c., and when he returned they actually came and asked him to his face how much money he would give them to bring them back to him (and this when the county officer actually held the stolen goods in his possession); but to this day they have never been returned to him.

Hastily one night he had to divide all the drugs and put half into another room, for they threatened to burn his house down, and he hoped to be able to save at least one half of the drugs, with which he hoped to do them good.

They poisoned his well by throwing abominable matter into it. They built up his door leading into the village street with bricks, refused to allow him to walk out in the village street, and in fact did everything in their power to annoy and persecute him. He is a good man, however, and the right man for this work. He did not threaten or complain at all; but bore it all calmly and quietly, though he said, when sitting in his room alone, away in the middle of Shantung—his Missionary neighbours being 120 miles off on the one side (or a week's journey) and 200 miles on the other—it made him think of a ship of war in action, the stones thundered so fearfully against the walls, doors, and windows, and he expected to awaken in the night and find the thatch in a blaze.

Since I arrived, thanks be to God, all has been quiet here; the good people saying, "Ah! there's doctrine in that conduct," and the bad saying, "Ah! he's got no authority or power, or he would use it," and so have left him alone; the leaders having been ill with ague, and obliged to come here for quinine.

A young Chinaman came to see us from a village a few miles off, and told us of sad and bitter persecution that was going on in his village, the persecutors having, amongst other cruelties, tied the Christians with rope, and threatened to throw them into the river.

God is bringing, as He has done in the past, great good even out of bitter persecution. It is weeding out the bad and strengthening the good. Our native pastor, "Jing," has added 130 members to the church, as the harvest of a year, and these have been receiving instruction during the heat of persecution. This opposition is a grand thing; we could not do without it.

We are living in the worst village of one of the worst districts for desperate rogues and thieves. No language is too bad to describe many of our neighbours; to say they are thieves and liars is mild; yet I think, although I greatly pitied, I never really loved the Chinese till this present time. Not because they are so bad, but because they need so much pity and help; for although they are so vile and wicked, yet against that we can write, 'I came not to call the righteous but sinners to repentance,' and the very reason that we are here is because they are so bad. But we need great help, guidance, and strength from above; so pray much for us, that God may guide us aright in all things. We have had a very large number of ague cases up to the present, I suppose nearly 1000, and almost, if not all, cured. We have had such a demand for quinine that we had to send to Mr. Murray, at Tsi-nan-fu, and to Dr. Williamson at Chefoo, to ask them to kindly lend us any preparation of quinine they could, and in the meantime we have tried arsenic.

"I feel very glad, and more and more thankful every day, that I came to China."

## Christian Missions in Bible Lands,

any of which may be aided through REV. H. JONES, M.A., 8, Adam Street, Strand, London, W.C.

A STEAM FLOUR MILL IN JERUSALEM is to be started by a firm of Wurtemberg colonists. This will be an innovation on the old-fashioned plan of "two women grinding at the mill."

PERILS OF THE WAY IN PALESTINE.—The Rev. T. F. Wolters writes from Jerusalem:—"Last week I was at Jaffa. During the journey down, I experienced a signal instance of God's protecting care. It was quite dark, when we suddenly came upon the bodies of two murdered men lying across the road. The horses shied, and we had a narrow escape from being thrown over the bank, which at that part of the road is quite steep. The murdered men were a rich Jew from Jerusalem, and a peasant from a neighbouring village. The murder could not have taken place much more than half an hour before we arrived on the spot, and the robbers must have been hidden in the neighbourhood when we passed. But God protected us from harm."

NESTORIAN PARENTS IN PERSIA are poisoning their children to save them from starvation by the prevailing famine! Recent advices report an increase of distress, notwithstanding the contributions of English and American Christians. Much additional help is required, or the deaths in Nestoria will continue on a large scale.

## PHILIPPPOPOLIS, EUROPEAN TURKEY.

"YESTERDAY AFTERNOON," says Mr. Bond, "seventy persons were present in our new chapel, including some grandparents and some grandchildren, and were all organized into seven Sunday-school classes. It is a new departure for Philippopolis, but seems to be popular at once. It is also noteworthy that the Turks apparently regard our enterprise with favour. One young man wants to attend our Sunday-school to learn to read Bulgarian. Another middle-aged Mussulman begged me the other day to give him a Bible, as he wanted to study it. One of the chief secretaries of the Governor-general recently suggested that we ought to push our work in the villages of the Bulgarian-speaking Moslems. He probably had in mind their becoming more tractable subjects for government, but at any rate the suggestion from such a source is significant."

## ATHENS, GREECE.

REV. J. R. SAMPSON of the U.S.P.C. Mission is devoting a part of his busy Sabbath in Athens to the supply of the spiritual wants of the few English-speaking people there. For more than two months he has been holding services, first in a schoolroom, but recently in a larger room in a central situation easily accessible to the sailors. The seamen in the port subscribed a nice little sum to help to purchase lamps, chairs, and book-cases, so that the room may be used during the week as a reading-room for them. There are eleven Scotch and English families residing at the Piræus. Mrs. Sampson has organized a Sunday-school for the children. It is proposed to use this Hall once or twice a week for the Greeks.



## THE ALI ILLACHEES OF PERSIA.

THIS CURIOUS SECT OF MUSSULMANS are found on the mountains about twenty miles from Tabriz. They believe that Ali is God; that Satan exists only in themselves; that the righteous are absorbed in God, and that the wicked die and are born again and again. So they have neither heaven nor hell.

At various times they have been visited by Missionaries, and have become attentive listeners to Gospel truth. Mr. and Mrs. Easton, Mrs. Van Hook, Miss Jewett, and Miss Cundall, have been their chief instructors. Miss Cundall gives the following account of visits to them with Miss Jewett.

"Though we were very tired from our ride, they crowded around us, asking very curious questions. At bedtime Miss J. read, talked and prayed with them; then requested them to leave, and let us have some rest. They would get up, then sit down again, saying, 'We want to hear more.' So it was all the time during the three days we spent with them.

Their New Year coming at this time, they were gathering together and feasting, and word would come to us, 'I have a number of friends with me; come, bring your book and read to us.' We were kept very busy in this way, a message coming before we had finished reading at one place that we were wanted at another. The women would gather together and then send to us that they were ready to hear us 'preach.' The people seemed hungry for the 'bread of life.'

When we again visited this village, the people were overjoyed to see us. The head of this sect lives here. He and his wife and son were especially glad to see us. They would sit in our room by the hour, saying very little, but listening attentively.

The people crowded until our room was full to overflowing; men, women, and children, came. Some of them brought books and read for themselves. The day after we reached there it stormed fearfully. The people were greatly frightened, for the stream from the mountains grew so fast in power and velocity that it threatened to sweep the whole village away.

The next morning the women came in, saying they were going to the mountain to pray that there might be no more mountain torrents, and begged us to go with them. We went, and upon reaching the place, a little house on the mountain side, they all went in and said their prayers to Ali, but would not permit us to enter. After that they wanted us to pray, and all gathered around us. There on that mountain side, the rain falling slowly and gently, Miss J. stood and holdly preached Christ and Him crucified to this waiting company of one hundred and fifty. Then we sang, and she prayed. It was an impressive hour.

We then went to another place, some yards distant. As the rain was falling faster, they allowed us to enter this house. Here the girls gathered around us, and we commenced talking to them, but the number increased so rapidly that the house would not hold them, so we went outside, and again read, talked, and prayed with them. Returning home, a number came in, saying, 'We were prevented from going to the mountain: won't you preach to us here?' They were sorry when we told them we must leave, and entreated us to stay; but we hoped to visit there soon again, and told them so."

THE PERSIAN MISSIONARY, Rev. William L. Whipple, has been appointed by the American Bible Society to take the superintendence of its Bible work in Persia.

THE PRINCIPAL MOSLEM SHEIKH in a street of Tripoli, lately met Mr. Jessup, the Missionary, a Greek priest, and a Russian gentleman, and after a friendly conversation, expressed his surprise that such a meeting could take place. He was also outspoken in his praise of one of the English *employés* of the railroad for his keeping the Sabbath, and his downright fidelity to his trust.

A more touching incident was the refusal of a Native Christian teacher to resent an insult, though his Greek relatives were eager to have the offender arrested. These incidents show a marked change in public opinion in Northern Syria.

## EVANGELIZATION IN MADRAS.

REV. S. J. CHOWREYAPPAH, a native B.M.S. Missionary, says:—"The evangelistic work in Madras, that is preaching in the streets and highways, is carried out every day successfully, and thousands hear of the blood 'that speaketh better things than the blood of Abel.' We collect a crowd in the usual way. My brother Kiernan and myself sing out one or two Christian lyrics. In less than five or ten minutes there is a large gathering of the people. We preach alternately, singing a verse or two between each preaching, so as to prevent the people from breaking up. Even when some of the baser sort are very noisy, we generally override their noise by singing in a louder tone of voice. When the desired end is secured, and all is quiet and orderly, we again run up the flag, and cry, 'None but Jesus! none but Jesus! can do helpless sinners good!'"

In these exercises the Missionary is often assisted by a gentleman of the city, and also by the Missionaries of other societies, who avail themselves of the opportunity to address the assembled crowds.

## AN EASTERN HOUSE.

A LADY MISSIONARY says, "An Eastern house is very unlike an English one. It stands on a much larger piece of ground, and does not run up several stories high, as ours do. It is often approached by very narrow, dark, dirty lanes, and instead of having a handsome entrance with steps and a portico, you enter by a little door in a wall, just like the back entrance of a house in an English country town. But when you get in, you will find yourself in lofty, spacious halls, with handsome fittings, carpets, and gilding, and very often there will be costly tables and chairs brought from England; but the wife of a Hindu gentleman must not use them, for while the English husband thinks nothing too good for his wife, these elegant things are thought too good for *her*. He keeps them for himself and his gentleman friends; and you would have to go further into the mansion, most likely up some very dark staircases, and through some very dismal passages, if you wished to make a call on the lady of the house. And when you get to her room, it looks so dark and neglected. There is hardly any furniture, but perhaps a low frame bedstead, or charpoy as it is called—no tables, no chairs, no pretty pictures, though there may be some frightful revolting-looking ones representing heathen gods, and stories connected

with them; no books, no flowers, no signs of sewing, none of the pretty trifles which make an English drawing-room look so nice and pleasant and homelike. Even God's blessed sunshine can only make its way into these desolate rooms through very small windows or half-closed blinds. Of the outer world, these poor women can see nothing; for their rooms are always away from the street, and look into a courtyard, which sometimes has a fountain in the middle."

## FINDING "GIRL" IN THE BIBLE.

AN ENGLISH TOWN MISSIONARY, a short time ago, related a remarkable incident. There was a lodging-house in his district which he had long desired to enter, but was deterred from so doing by his friend, who feared that his life would be thereby endangered. He became at length so uneasy that he determined to risk all consequences, and try to gain admission. So one day he gave a somewhat timid knock at the door, in response to which a coarse voice roared out, "Who's there?" and at the same moment a vicious-looking woman opened the door and ordered the man of God away.

"Let him come in, and see who he is and what he wants," growled out the same voice. The Missionary walked in, and bowing politely to the rough-looking man whom he had just heard speak, said,—

"I have been visiting most of the houses in this neighbourhood to read with and talk to the people about good things. I have passed your door as long as I felt I ought, for I wish also to talk with you and your lodgers."

"Are you what is called a Town Missionary?"

"I am, sir," was the reply.

"Well, then," said the fierce-looking man, "sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right, you may call at this house and read and pray with us or our lodgers as often as you like; if you do not answer me right, we will tear your clothes off your back and tumble you neck and heels into the street. Now what do you say to that? for I am a man of my word."

The Missionary was perplexed, but at length quietly said,—

"I will take you."

"Well, then," said the man, "here goes. Is the word *girl* in any part of the Bible? If so, where is it to be found, and how often? That is my question."

"Well, sir, the word *girl* is in the Bible, but only once, and may be found in the words of the prophet, Joel iii. 3. The words are, 'And they sold a girl for wine, that they might drink.'"

"Well," replied the man, "I am dead beat. I durst have bet five pounds you could not have told."

"And I could not have told yesterday," said the visitor. "For several days I have been praying that the Lord would open me a way into this house, and this very morning, when reading the Scriptures in my family, I was surprised to find the word *girl*, and got the Concordance to see if it occurred again, and found it did not. And now, sir, I believe that God did know, and does know what will come to pass, and surely His hand is in this for my protection and your good."

The whole of the inmates were greatly surprised, and the incident has been overruled to the conversion of the man, his wife, and two of the lodgers.—*Am. Meth.*



## SIAM.

THE DANGERS OF THE six millions of people in the KINGDOM OF SIAM do not arise so much from its climate or its elephants, rhinoceroses, leopards, tigers, crocodiles, or monster serpents

cut. Through such carved pieces of limestone, they not only worship the *influence* of the god whom they suppose to have been annihilated, but at Yuthia they actually worshipped a shadow, and then an image which the king ordered to be made "just like it!"

the converts, and they in their turn are now acting as Missionaries of the cross to their countrymen. Portions of the scriptures in Siamese have been circulated by the Missionaries when on their tours, and native assistants have promoted the work. The first church at



A TEMPLE OF BUDDHA, AT YUTHIA IN SIAM.  
(From a Photograph.)

twenty feet long, as they do from the strong power which the Evil Spirit appears to exert at all times upon them. Not only is every form of evil rampant in their midst, but their degradation is rendered more complete through the power which Buddhism, in its lowest forms, has over them. Their idols of Buddha are mostly of the same shape as that seen in our

Amongst the Siamese, degraded as they are, some sweet trophies of Divine Grace have appeared as the result of gospel preaching in their midst. It was first proclaimed to them through Dr. Gutzlaff; and from his days till now, men of God, chiefly from the American Presbyterians, have laboured as witnesses for Christ in their midst. Churches have been formed of

Bankok now supports a man at Ayuthia, the old capital, sixty miles north of Bankok. His chief business is to distribute the Scriptures, and converse with men concerning what the Scriptures teach. He is a man well read in Scripture, and as bold as Paul in defending and maintaining the cause of Christ. He is sowing the good seed extensively.



## KOORDS.

THE GREAT KOORDISH CHIEF, WHO RULES OVER ONE HUNDRED AND TWENTY VILLAGES of Eastern Turkey, whose palace was twenty-five miles from ZARA, was visited last year by Mr. Hubbard, a Missionary of the A. B. C. F. M. of Sivas. The chief was seven feet high, and with a breast wide enough for two common men. This was probably the first time a missionary had ventured to beard this lion in his den,—but he was received graciously, and the chief asked him to wait and talk for a few hours, and promised him an escort on his return. Thus a fine opportunity was given to the Missionary for making known the Gospel of Christ to him and his household.

His son, eleven years of age, was married last year, when a thousand sheep and goats were butchered, and 100,000 dollars were expended. This young man, the servants, and the chief's brother-in-law, were greatly interested in the copies of the Psalms and Gospels which the Missionary had with him. The latter said to him, "I once had a little book like some of these; but it was stolen from my house. I have wished they had taken the house and left the book."

As the Missionary was leaving, escorted by one of the horsemen, the chief said to him, "Now, if you go to giving that fellow any baksheesh, I shall be angry!" They had only gone a few rods, when the horseman turned to the Missionary and said,—"What I would like is one of those books you gave my master's son and servant."

After the Missionary had completed his tour among the Koords,

he returned to Sivas, and found to his astonishment that his host, the Koordish chief, was imprisoned for many crimes, and that the Kaimakam of Zara had been dismissed.

THE KOORDS are found on the mountains south of the Black Sea, in the ancient district of Pontus, now spoken of as "a large tract of the mountain region of Khorassan," on the borders of Turkey and Persia. Their language is a corrupt Persian. Some years ago they were known to include over 50,000 families, which

ness and familiarity, and are regarded with reverence and affection. They feel unbounded pride in their pedigree, which they trace back to the age of Noah. Gospel light is very gradually spreading amongst them.

That they much need the Gospel is evident from the fact that they almost universally regard dishonesty as a virtue, rather than as a crime. On the return of Sir John Malcolm to Persia, he brought with him a man of some rank, belonging to a tribe in Khorassan, who desired to visit India. He was anxious that the Koord should

see and admire Calcutta, and sent a person to show him every part of that city. When he returned, Sir John asked him what he thought of the capital of British India. "It is a noble place to plunder," was his reply.

The Koords look upon their fellow-subjects in no other light than as stupid drudges. They scorn and pity the inhabitants of towns and villages; and consider them as belonging to inferior races, whom it is scarcely a sin, and certainly no shame, to plunder and destroy, when they can safely do so.



KOORDS OF EASTERN TURKEY.



KOORDISH ENCAMPMENT.



## CEYLON.

CEYLON is the strong-hold of Buddhism, and Adam's Peak is its centre. On the summit of this mountain is the so-called footprint of Buddha, consequently thousands of pilgrims from all parts of the island visit it annually, and present a wide field for the Missionary's toil. There are about 200 villages in this locality, most of which receive visits from Rev. R. Pigott, of the B.M.S. The population being so scattered, it is not easy to assemble a considerable number in one spot; but it is satisfactory to know that heathenism is largely denounced, and Christianity largely proclaimed in this spot, where even the devil is worshipped.

The Missionaries of the Church, Wesleyan, American, and other Societies, have also laboured long and earnestly amongst the Buddhist worshippers of Ceylon, and hundreds, if not thousands, have through their means been rescued from the power of heathendom.

A large part of the land in the district of Adam's Peak is the property of numerous Buddhist and Demon temples; and the agricultural population are kept in a state of serfdom by their priests, whose lands they occupy. The people are more ignorant and degraded than in any other part of the island, while the bondage in which they are held creates a powerful obstacle to the confession of Christ. Until the temple lands are secularized, and the cultivation is relieved from the barbarous and debasing tenures under which they are held, education, or any other improving influence, can make but little progress among them.

ADAM'S PEAK is the highest mountain in Ceylon. It is of a conical form, with a sharp apex, about 7000 feet in height. When the atmosphere is clear, it may be seen at the distance of ninety miles. On the sugar-loaf summit is the flat stone, on which appears the print of a foot, like that of a man, but about two feet long. This the people venerate, because, according to some, it is the spot on which Adam took up his abode after his expulsion from Paradise, and these marks are said to be his footprints; others affirm that Adam was Buddha, and that these marks are his before his ascension to heaven, and his final annihilation, whose influence, however, is said still to permeate the idols which bear his name, and the places he is supposed to have visited. Thus it appears that the Buddhists adore only the influence of an annihilated being!

THE THICK FORESTS of this beautiful island contain numerous wild beasts, such as ferocious boars, leopards, jackals, and monkeys, but the herds of elephants are the most numerous. They often make predatory excursions in troops, and do great injury to the crops. One European Officer in two years killed four hundred of them. Formerly the Cingalese Government used elephants as their public executioners.

THE TESTING OF IDOLS IN CEYLON is proving to the natives, on a large scale, that they have been trusting in powerless deities. Recently the worshippers of an iron bar with several rings, agreed to allow the Missionary to remove this symbol of their god to his home for about eight days, that its power for good or harm might be proved. Of course the god failed disgracefully to prove that it had any power as a malignant deity. The god could not avenge the insult, but its worshippers learned a lesson from the result which they will never forget.

## For the Young.

## "WHERE IS THE MAN THAT CAN LEAD ME TO JESUS?"

As a little Hindoo girl was playing before her father's door, some wicked people carried her away, and, for money, handed her over to a Mohammedan lady. This lady had lost her own child, and soon began to love the little girl, who lived with her till she was about sixteen years of age. Then, she knew not how or why, she felt that she was a sinner, and needed salvation. She went to her mistress for comfort; but could not learn anything from her about the Saviour. The lady tried so to amuse her that she might forget her trouble. She hired rope-dancers, jugglers, and serpent-charmers; but the little girl could not be comforted. She remained as unhappy as ever. The lady then sent for her Mohammedan priest, and he tried to do the sorrowing girl good; but he had never so felt that he was a sinner, and did not know Christ. He taught her many long prayers, told her to repeat them five times a day, looking towards the east, and thus he said she could obtain salvation. But this was a mistake; saying prayers cannot take any one to heaven—no one can be saved without Christ. When the poor girl found there was no comfort and no salvation in these Mohammedan prayers, she thought perhaps her suffering of mind was a punishment because she had left the Hindoo religion, which was the faith of her father. So she went to a Hindoo priest, and asked him to receive her again; but he was angry, and cursed her in the name of his god; when, however, she offered him a large sum of money he was ready to do anything. She said she would do whatever he bade her. He told her to go every morning and evening to an image in a temple near at hand, and offer flowers and fruit to the idol. Once a week she was also to offer a goat, and sprinkle herself and the altar with its blood. For a long time she did this, but it was of no use; she found her heart just as wicked, and her sins as burdensome as before. The image could not help her. Often the poor girl cried out in deep distress, "Oh, I shall die; and what shall I do if I die without obtaining salvation?"

At last she became ill, and her mistress thought she would soon die. One day she was sitting weeping, when a beggar came to the door. Her heart was so full of sorrow, that she spoke to him of her great want; and using a Bengali word which means "SALVATION."

The man started, and said, "I think I have heard that word before."

"Where, oh where have you heard it?" she eagerly asked. "Tell me where I can find that which I want, and which I am seeking. I shall soon die, and, oh what shall I do, if I die without obtaining salvation?"

The man told her that in one part of the town there was a place where they gave a great deal of rice to the poor, and that a teacher, named *Narraput Christian*, spoke to them. "I have heard it there," the man said, "and they tell of one Jesus Christ who can give salvation." The beggar did not care for salvation himself, but he told the girl in what part of the town Narraput lived, and then he went away. As soon as she could, the poor girl went to find out Narraput; she went from house to house asking people, "Where does Narraput Christian live—the man who can

lead me to Jesus?" But they were all idolaters, and would not tell her, though they knew. At last it was getting dark, and being very tired, and nearly heart-broken, she thought she must go back without finding him. She was just turning back, when she saw a man walking along; she asked him the same question, "Where does Narraput Christian live, the man that can lead me to Jesus?"

To her great joy the man showed her the house, and when she had reached it she met Narraput himself coming out at the door. She fell at his feet in tears, and wringing her hands in anguish, she asked, "Are you Narraput Christian, the man that can lead me to Jesus? Oh take me to Him; I shall die, and, oh what shall I do if I die without obtaining salvation?"

Narraput did not curse her, as the Hindoo priest had done, but lifted her kindly and led her into the bouse, where his family were seated at their evening meal.

Narraput said, "My dear young friend, sit down and tell me all."

She told him her history, and when she had done, she rose and said, "Now, sir, take me to Jesus; you know where He is. Oh! take me to Him." Then Narraput told her about Jesus; how He was God, and how He became man to save sinners, and how He had died for our sins, and how His blood could take away sins. He told her too, that though she could not see Jesus, yet He was in the room with them, and could see and hear her, and would pardon and receive her.

They then went to the Lord Jesus, and He received and saved her. She slept peacefully that night, for she had found Jesus, and had found salvation.—*Rev. T. Phillips.*

"I AM VERY WEAK," said an Irishman in the Adelaide Hospital.

"But what are your hopes?" was the reply.

"Brighter than ever," he whispered. "I am too weak to talk, and I am too weak to pray, but I can trust every moment."

A few hours after, he said to the night nurse, "I'm going home;" and then he fell asleep, and did not wake again on earth. When his eyes were opened it was to see the Lord Jesus as He is!

CHINESE HEARTS.—"Chinese women," says Miss Safford, "deny that they, individually, are sinners, though they can see that some of their neighbours are in a very bad way; as a woman once expressed herself: 'We Chinese know there are two classes of persons—those who have their hearts in the middle of their bodies and will go to heaven, and those who have their hearts under their arms and must go to hell; but *her* heart was straight, and for herself she had no fears.' Under this figurative language she only conveyed the meaning of the Pharisee when he said, 'I am not as other men are.'"

THE MISSIONARY of the F.W.B. Mission in Balasore reports that in his vicinity three or four hundred families have discarded idols and are believers in Christianity as far as they understood it, and he calls earnestly for reinforcement.

KING JOHN OF ABYSSINIA has ordered the lips of his subjects who smoke to be cut off! How would English-speaking boys who smoke like such treatment?



## ROMISH OPPOSITION IN UGANDA.

THE CHURCH MISSION AT UGANDA is passing through a time of great trial, through the aggressive movements of the Jesuits. No sooner had the Church Missionary Society, with considerable outlay and at the cost of some precious lives, made good its footing there, than it was quickly followed by a party of French Jesuits. The tactics of these men are pretty well understood. They scruple at nothing so that they may extend the power and influence of the great Apostacy. The Protestant Missionaries had begun to hold weekly services in the presence of King Mtesa, at which Mr. Mackay read the Scriptures in the Suaheli language, which only a few understood; its meaning was then rendered into Kiganda for the good of all present. Mr. Mackay says: "In reading prayers, however, in order to secure a few minutes of undisturbed quiet, (a thing most difficult to get at this court), I read *only* in Suaheli. All kneel now and join devoutly in the Amens.

The gentlemen of the French Mission, present on one occasion, sat on their chairs, however, during prayers, and somewhat distracted the general attention by their doing so, and by their mutual talk in French, although in a whisper.

We were not interrupted by them, however, until prayers were over and I had begun to read the Scriptures. I had read only the first verse, when Mtesa, in his abrupt style, called to a coast man present to 'ask the Frenchmen if they don't believe in Jesus Christ; why don't they kneel down with us when we worship Him every Sabbath? don't they worship Jesus Christ?'

Mr. Lourdell was spokesman. He became all at once very excited and said, 'We do not kneel, because we should thus show that we were not Protestants but Catholics; we do not join in that religion because it is not true; we do not know that book because it is a book of lies. If we joined in that, it would mean that we were not Catholics but Protestants, who have rejected the truth; for hundreds of years they were with us, but now they believe and teach only lies.'

Such was the drift of his excited talk in a mixture of bad Arabic, Suaheli, and French. Mtesa endeavoured to give his chiefs some idea of what the Frenchman had been saying, and then asked me what I had to reply.

I endeavoured to give the court a simple account of the history of the Church, and why we had left Rome. The Frenchman contradicted all that was said, calling it 'lies,' and endeavoured to show that the Pope was the only authority in religious matters."

Mr. Mackay further says:

"I listened calmly to all, and never spoke directly to the padre. Only when Mtesa asked me questions, I quietly told him how the 'truth' stood. I said that he should first hear more of the doctrines of the Frenchmen, and I had little fear of a man of his intelligence being able to come to a right decision as to what was true.

'How can I know what is right and what is false?' Mtesa asked.

'By appealing to *the Book*,' I answered. 'You have the Gospel' (*Anjili*=New Testament) 'in Arabic, and can read it.'

'Yes, and I have read in it, and know that you teach only out of it.'

'Well, look and see if you find there that Christ appointed a line of Popes as His successors to teach the truth.'

Never did I hear the word *mwongo* (liar) so frequently used. The padre was really, to say the least, not guilty of using too much of his native *politesse*. His superior seemed at times to be persuading him to be calm, and at others to be prompting him, but he only whispered in French.

I could not but feel sorry for the king and all present. Their feeling of hopeless bewilderment made them say, 'Every white man has a different religion.'

They went home, and so did I. It is with a heavy heart that I think of the trouble now begun. But it is the great battle for the truth, and the victory will be God's. I have taken up the one solid ground that we must ever fight on and for—Christ, the sole Head, and His Word the only guide.

It is with all our might that we must now labour to give the people the Scriptures in their own tongue, and teach them to read and understand them. Where will Popery be then?

Two Sundays have passed since, and on each occasion Lichfield and I have held service, once in the chapel and once in the king's house, but our Romish friends have found it prudent to stay away, and thus we have had peace. I guard against alluding to the padres or their doctrines on these occasions, and simply teach the word of God."

Mr. Hutchinson, the Lay Secretary of the C.M.S., remarks:—

"Understanding well how to win favour, the French Missionaries have made rifles, guns, swords, helmets, ammunition, and martial uniforms their chief presents to the king—things which our Missionaries have carefully refrained from meddling with. Thus they were in high favour at court, and no doubt, not being troubled with any difficulty on the subject of the slave-trade, they would not incur, as our men have done, the hostility of the Arab slave-traders, whose plans were so materially interfered with by the teaching of Mr. Mackay."

## LOVEDALE MISSIONARY INSTITUTION, SOUTH AFRICA.

FRESH INTEREST has lately been created in the manifold Missionary departments of the great Lovedale Institution, by the publication of letters from the Rev. R. Barbour, M.A., and others. He has been constrained to remain there for months and to help in the work from sheer admiration of its evangelical and philanthropic thoroughness and variety. But this, the latest testimony, is only in keeping with the opinions of all visitors, whether travellers like Mr. A. Trollope, or statesmen like Sir Burtle Frere.

The work of the last session came to a close with 1879. It has left Lovedale so reconstructed and advanced, as almost to wipe out the results of the two years' war and drought of 1876-77. The five hundred Christian residents in and around Lovedale had passed through a year of blessing. At one time the Rev. Dr. Stewart feared that the old year "was to be quite unproductive of spiritual results. Towards the close of November, however, we discovered that we were mistaken. We leave it to the safe test of time to pronounce on the reality of those professions that were then made. If even a portion comes to fruit," the year will be memorable.

Lovedale is the busiest industrial college in the world. To begin at the head, twenty-one students, of whom eleven Kaffirs were certificated schoolmasters, were under instruction, theological and literary. Dr. Stewart appeals

to the various Missionaries of South Africa to send up youths of still higher attainments, and especially candidates for the Native pastorate. "The Churches at home will not supply European Missionaries to overtake the widespread native population of South Africa! perhaps they will hardly continue the present numbers beyond the lifetime of those who are now in the field, and there is, therefore, an urgent necessity for raising up a Native ministry. Besides those designed to take the place of ordained missionaries, intending teachers ought to receive a measure of theological training to qualify them to act as evangelists. Christian teachers so trained would be a power for good in a heathen community."

In the whole Institution there were 393 youths of both sexes, many of them boarders, who paid in fees 1606*l.*, besides 510*l.* still due. Livingstonia and Blantyre Missions had sent 6 pupils to Lovedale, and Delagoa Bay 3; from Natal there were 19! from Sekukuni's country 2; and from the country of the Barolongs, 11. The industrial departments and the farm greatly prospered. The carpenter had 30 apprentices and journeymen under him; the waggon-maker, 8; the blacksmith, 5; the printer, 4; and the bookbinder, 2. From the farm, for this hardworking community of 500 consumers, there were raised 1054 bags of maize, beans, potatoes, and wheat.

FIVE MISSIONARIES FOR THE CONGO have recently left the East London Training Institute. Mr. McCall, an experienced African traveller, is one of their number.

## The Gospel Treasury.

## SALVATION FOR THE PERISHING.

"PERISHING SINNER! God, in His matchless love, has given His Son to be a Saviour for you! He was sent forth to be the Saviour of the perishing. Whosoever believeth in Him shall never perish. Believe in God's manifested Son as the Saviour of sinners. Believe in Him as the Father's loving gift to the world. Believe in Him as the propitiation for your sins. You will perish unless some one save you; and surely you will not hesitate to embrace as your Saviour the only-begotten of the Father. "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Believe in Jesus as having made an all-sufficient atonement. Believe in Him for the putting away of all your sins. It is not enough that you believe that He bore the curse for others; you must believe in Him as a Redeemer who bore it for you. Dost thou believe on the only-begotten Son of God as thine all-sufficient sin-bearer? "He that believeth in Him is not condemned." All mankind who are unconvinced are condemned already for their sins: but the moment any one of them believes in Him who died for sinners, he ceases to be condemned. As Mediator, Jesus was justified and accepted of the Father, on His effectuating the work of our redemption, and whosoever cleaves to Him ceases to be condemned, for he is no longer regarded as guilty, but righteous in the Righteous One. Whosoever believes in Jesus becomes a partaker with Him in His justification. If you believe in Christ, all your sins will be pardoned, and you will be received into God's favour. If you are trusting in "the Lord our Righteousness," you shall never perish. See here the marvellous love of God!"



## JUDAH—BEN ISAAC—BEN ABRAHAM.

HE was born and educated among the Jews in London, and afterwards took a position in the mercantile house of his uncle in Italy. His widowed mother exerted all her powers to give him a complete education. He was master of many languages, ancient and modern. The Hebrew was almost like his vernacular. In his closet devotions, earnest supplications were often overheard in that mysterious tongue. He was familiar with the Old Testament, having commenced studying it in the original as soon as he could read. When arrayed in the vestments of the Synagogue—the broad-hemmed garment, the phylactery, &c.—his expressive gesticulations, dark hair, eyes and complexion, and Jewish features, represented a genuine Orientalist.

He described how like Paul, he had been trained “an Hebrew of the Hebrews,” “after the most straitest sect,” with extreme contempt for the Gentile race. He was taught to spit on hearing the name of Jesus of Nazareth. In his boyhood he had seen windows and doors thrown open at the Jewish Feasts, for the possible coming of the Son of Man. Some stray leaves of a New Testament accidentally fell into his hands; he looked over them with curiosity, and was entertained with their story—nothing more. But one day, while reading the Bible, his eyes fastened on the fifty-third chapter of Isaiah. A new revelation dawned upon him. He was struck with a remarkable resemblance between the description of the “Man of Sorrows” and the half-forgotten story of the evangelists. Was it really the same? He read on. The other prophecies were invested with a new interest!

He was eager to see a New Testament entire, for he could not rid himself of his impressions, and his mind found no rest. By perseverance he succeeded in stealthily securing a copy. It was a book strictly prohibited by the Jews, and he read it at his peril. Open doors and windows were on all sides of the counting-house, and he was never alone day or night. The New Testament was kept concealed in his desk, and glanced at under the raised cover of the lid. Alone, without instruction, without sympathy, he came to the full belief that one “numbered with the transgressors” had been crucified on Calvary between two thieves; that the sufferer of whom Philip read to the Ethiopian, “led as a sheep to the slaughter,” was the one designated by John as “the Lamb of God which taketh away the sin of the world.”

His conflict was, however, severe. An avowal of conversion involved the loss of family, position, means of support, and what is perhaps hardest of all to a Jew—recognition as a true Israelite. But his sentiments could not be repressed. The “glad tidings of great joy” must be proclaimed at all hazards.

One lovely summer's evening, when he had arrived in his native England, he persuaded his mother to walk with him by a hawthorn hedge, whose blossoms had put out, and filled the air with fragrance. He told his story simply, in a way he hoped might be conciliatory. But she spurned him from her, tore her garments till her cap lay in shreds upon the ground. With violent gesticulations she exclaimed, “Have I lived to see this day!—a son of mine the follower of Jesus of Nazareth!” And he was banished from her companionship, exiled from all his kindred. No epithet, no term of reproach was too bitter. He left his

country and came to the United States. Through Christian friends he prepared for Missionary work among his own people in London, to which city he returned.—*Jewish Herald*.

## LASHING CONSCIENCES OF THE HEATHEN.

SOME OF THE NATURAL CONCEPTIONS OF THE DEITY by heathen men are wonderfully pure and admirable. They tend to confirm the fact of their great guiltiness, “because, when they knew God, they glorified Him not as God!” Missionaries and Missionary Societies cannot too fully realize this. It is just in proportion as they do so, that they will understand the greatness of their privilege in being made instruments of conveying to such wilful criminals the messages of pardon and grace, through the one atoning Saviour.

There is a sacred book in China, written long before the time of Christ, which speaks of God as a Being who “knows all things, the secrets of the heart not being hidden from Him.”

“In the Hindu writings,” says Rev. J. H. Titcomb, “God is described by some of the most glorious of His attributes; thus, in the *Bhagavat Geeta*, which is an episode in the great national poem of India called the *Mahabharatta*, which is certainly nearly 3000 years old, we meet with the following:—‘O Thou who art All in All! Infinite is Thy power and glory! Thou art the Father of all things animate and inanimate; there is none like unto Thee.’”

In Egypt, also, we meet with conceptions of the Deity, which are no less grand and lofty. What can exceed in beauty the inscription of the temple of Isis at Sais, ‘I am all that hath been, is, and shall be, and no man hath lifted my veil;’ thus bringing out both the unity and eternity of the Divine essence.”

The heathen who thus wrote about God, and their successors knew and to this day still know something of God and His will. When they sin they know that they are acting in opposition to that will, and they know that they are doing wrong, so that the heathen world is filled with lashing consciences. Hence the wondrous privilege of making known to such, the peace-speaking and peace-producing plan of Gospel grace.

SPECIFIC PRAYERS FOR THE HEATHEN. A Missionary, writing from the heat of labour among the heathen, pleads for the prayers of Christians, but says, “All praying for heathen lands in the lump, without taking pains to learn their condition, without knowing something of those who are in the thick of the fight, is a style of praying that I, for one, don't thank anybody for.”

## CONVERSION OF A CHINESE IDOL-MAKER.

One of the early Missionaries in Amoy had to pass the door of an idol-manufacturer on his way to the chapel, and, being interested in the man, would often stop and speak to him; and, though met only by gruff answers, he continued to speak with unvarying sweet temper. This silently did its work, so that when with friendly insistence the Missionary pressed him to go to chapel, he went. It became the turning-point in his life, he became a Christian, gave up his idol shop, by which he made money quickly, and he is now an

active elder in the Presbyterian Church in Amoy, and the best carver of Onyx Stone bracelets for which that city is famous.

THE GOVERNOR OF THE SHANSI PROVINCE, who is the uncle of the present Chinese minister in England, is a very popular man in the province. His earnest efforts for the mitigation of the sufferings of the famine-stricken people have given him a deserved reputation throughout the empire, and locally his thoughtful attention to the wants of the people has made a deep impression upon them. Not long ago he memorialized the throne for the opening and establishment of an institution for printing the Chinese classics and other standard works in the Chinese language, on the ground that education had fallen so low that something ought to be done towards extending it amongst the people. The statistics he gives will doubtless astonish you, as they did me. “Not one per cent. of the clerks in public offices can understand what they read, and not three in a thousand have a critical knowledge of their language.” These facts certainly afford very powerful reasons why something should be done for the education of the people, and it is a matter for thankfulness that there are men holding high office in this empire who really have the welfare of the people at heart.”—*Rev. David Hill*.

THE FIRST AMERICAN CHURCH IN ALASKA has been organized by Rev. Dr. Lindsley, of Portland, Oregon. It consists of 23 members, 18 of whom are Indians, 4 being chiefs of the Stickine nation.

THE PENALTY OF DEATH HAS BEEN ABOLISHED, and some taxes have been remitted by King Theebau of Burmah. This gives him sufficient popularity to enable him to travel through the country in safety.

“THE DUALA LANGUAGE,” says Rev. A. Saker, the aged Cameroons Missionary, “is not Coptic, nor is it Amharic; but it is beautiful and expressive, and by its means I was enabled to speak with Afriens from all parts of the Continent.”

THE VALLADOLID COLPORTEUR, AGUSTINE, referred to in our last, is an agent of the British and Foreign Bible Society, not of the American Bible Society, as stated in error.

THE TRANSLATION OF THE NEW TESTAMENT INTO JAPANESE was completed on December 2nd, 1879. After the last verse of the approved translation was read by Mr. Matsuyama, he and Dr. J. C. Hepburn led the committee in devout thanksgiving to Almighty God for His distinguishing mercy, in having brought the committee to the termination of its labours.

IN THE NEW HEBRIDES the translation of the whole Bible into the Milanesiu language for the people of Aneityun has been completed by the Rev. J. Inglis.

Received, with thanks, the sum of 5l. 4s. 4d., collected by Mr. J. Gamble, of Colombo, Ceylon, for the poor of Shepherd's Bush and its neighbourhood. S. A. P.



# ILLUSTRATED MISSIONARY NEWS<sup>XI</sup>

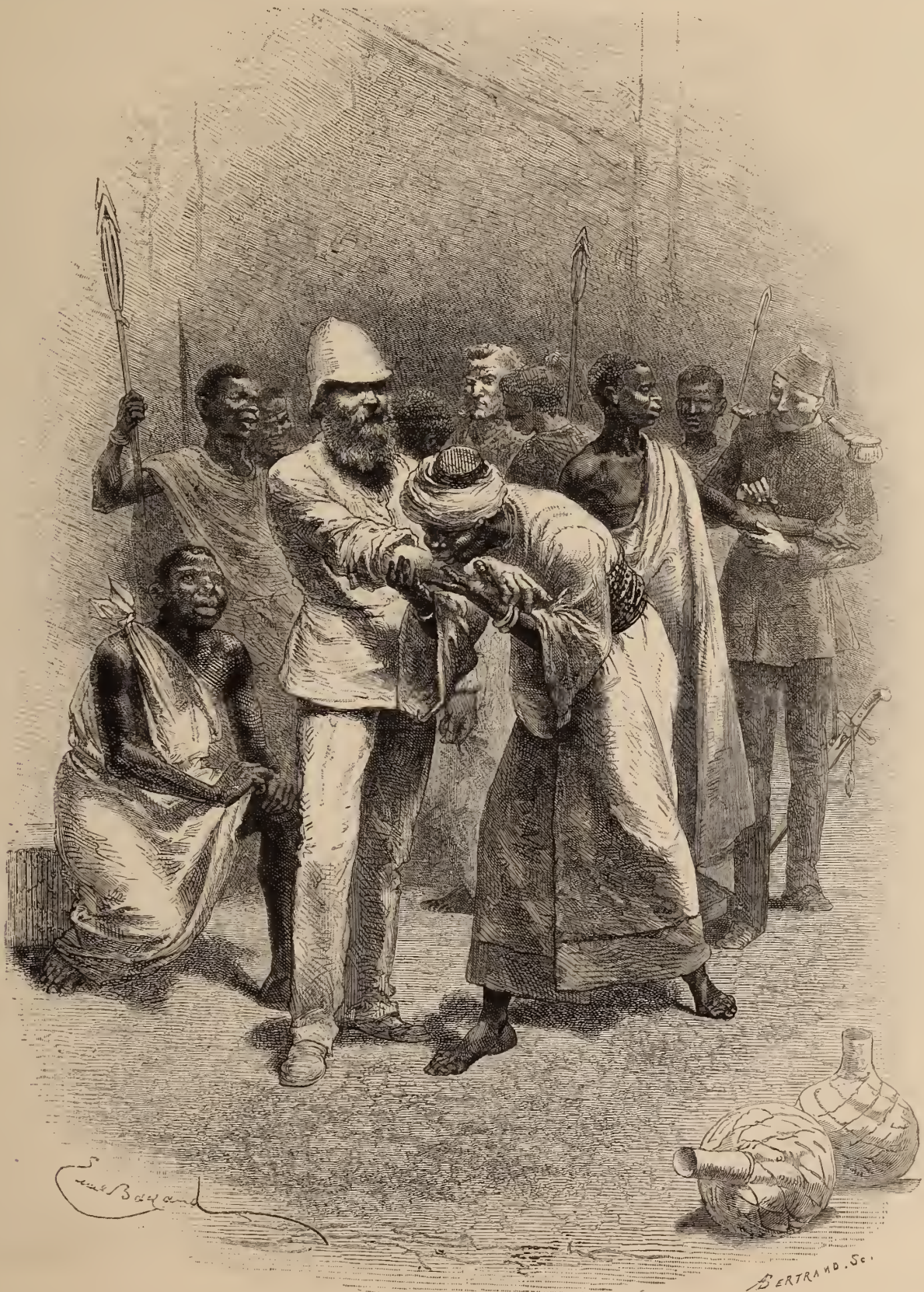
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BLOOD-BROTHERHOOD CEREMONY WITH KING KIONGA, CENTRAL AFRICA.



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IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY; THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.—*Luke* xxiv. 46, 47.

Why so? Could not God forgive sins without punishing them? Certainly not! As the Judge of all the earth He must do right, and He would not be doing right, if He were to "clear the guilty." It might be kind, but it would not be just if He were to set a criminal at liberty, without the full payment of the penalty which the law required, as an equitable set-off for the crimes of that criminal.

How wonderfully this dilemma is met by the Competent Substitute, who offers to pay the fines and penalties which the guilty one has incurred. Then, it must be suffering for suffering,—death for death! Under these circumstances the debt, the fines, the penalties were transferred to Him, and so "it behoved Christ to suffer, and to rise from the dead!" As a Perfect Sinless one,—as God in Christ, His sufferings and death, instead of guilty man, fully met the law's requirements. Thus, upon terms of equity, full pardon for the law-breaker is secured; and so the Righteous Lawgiver Himself, sends forth His heralds "among all nations" to proclaim "in His name remission of sins." Guilty ones, writhing under a conviction of guilt "in all nations," when they believe the message, and receive the pardon, soon exhibit a *change of mind and manners* towards a God so loving, so wise, and so powerful. This is true repentance. Show us then the Missionaries, the ministers or the Christian Teachers who are most useful among the heathen or unsaved, and we will show you those who, in the simplest fullest manner, preach in the name of Christ "remission of sins."

## THE HOOCHINOO, OR WHISKY WAR OF THE ALASKA INDIANS.

THE STICKINE INDIANS have lately been engaged in a stand-up fight with the Hoochinoo tribe of Alaska, who bring their furs to Fort Wrangle for trading purposes. The former having learned from the Rev. S. H. Young the baneful effect of using *hoochinoo*, or native whisky, which takes its name from the tribe who first manufactured it, had succeeded in stopping its manufacture in their own tribe. Wishing to save the visiting Indians during their few weeks' sojourn from its terrible consequences, and to preserve peace in the place, an Indian police force was organized, whose duty it was to seize all the *hoochinoo* found. One day a *still* in full operation was discovered, and Dr. Corlies, of the A.B.M.S. despatched the police after it, and one of the Stickine Indians accompanied them. Some angry words from the latter aroused the Hoochinos, and in the tussle he received a blow in the face. To an Indian this is a lasting disgrace. The next Tuesday, notwithstanding earnest remonstrances from the Missionaries, he went with a number of unarmed Stickines to demand redress. He was permitted to return the blow; and this transaction would have ended the matter, had not some rash fellow struck another blow, which led to a general fight. Knives and other weapons were produced, which were wrested from them and turned against them, badly wounding several people. The next morning a crowd of armed and painted warriors started

for the Stickine ranch. Mr. Young hearing their approach, ran ahead to endeavour to restrain his own people. Twice he succeeded; but when they saw that one of their enemies had entered one of their houses, and was destroying their furniture, with wild fury they rushed near the foc, when immediately shots from the Hoochinos brought down two of the best Christian Indians, Towyat, the chief, and Moses, a minor chief. A skirmish ensued, which resulted in three deaths on the side of the Stickines, and two on the other, besides a number wounded.

Firing continued all day in dangerous proximity to the Mission houses, and several persons came to claim surgical aid from the medical Missionary.

The trouble, however, was not over, for, according to the Indian code of honour, the death of a chief requires that one of equal rank should die on the other side, or if such an one is not found, six common men must fall victims. In this case, the Stickines were determined on avenging the death of their Chief Towyat, but consented to be satisfied with two instead of six, if the Hoochinoo chief was not forthcoming; consequently the war songs, harangues from angry men, and gun shots expressive of revenge, were all that day resounding in the ears of the Missionaries and their families.

Now as a number of these warriors had been under instruction by the representatives of the two societies, some of whom it was believed had become real Christians, the Missionaries find themselves in a most difficult position, and earnestly request the prayers of all Christians on their behalf. The heathen point the finger of scorn at their converted fellows, and ask:—"Where is now your God? Why did he permit Christians to be the first to fall? You had better come back to your old beliefs." It is thus that Satan is opposing the work of Christ, which commenced with so much to encourage.

"These Indians," says Mrs. Corlies, "are not as bad as those of the plains; they are teachable and anxious to learn; many tribes are asking for Missionaries to be sent to them."

THE RED INDIANS of the Pueblo of Laguna have elected Mr. Robert Marmion, a white man, as Governor for the present year. He has selected for under officers the most progressive and advanced of the Indians, so that a prosperous year for Mission work among them is confidently anticipated.

A RED INDIAN WAS DYING; his name was Samuel Papanckis, of Norway House, Hudson's Bay. There he lay on the floor, on a rabbit robe, in one corner of his little home. He was filled with the highest joy at the prospect of seeing the Lord Jesus, who had done so much for him.

The Missionary and some of his friends were present when a change passed over him, which told that the closing scene had come. Stooping over him, the Missionary said, "Samuel, you are in the valley and shadow of death; how is it with you?" He reached up his hand, and as though grasping something firmly, with emphasis said: "I am holding on to God; He is my all of peace, and joy, and happiness." Then his arm fell nerveless by his side, and his happy glorified spirit passed away to the society of the redeemed, and into the presence of that Saviour whom he had loved so well.



A NEW TRAINING COLLEGE FOR RED INDIANS is about to be opened at the town of Prince Albert. Instruction will be given in the Cree, Sioux, and Blackfeet tongues. Its object is principally to train natives as interpreters, schoolmasters, and ordained Missionaries. Arrangements are likely to be made for the instruction of students speaking other tongues, and for the preparation of a literature in their various dialects.

#### CENTRAL AFRICAN MISSIONS.

ENTERPRISES for the opening up of Central Africa are multiplying. The American Board of Commissioners for Foreign Missions have resolved on sending an exploring expedition to Bahr, and the Coanza region on the West Coast. This country lies at the back of Benguela, and is described by Major de Serpa Pinto as being exceedingly well fitted for European colonization. Cameron depicts it in the most glowing colours, as surpassingly beautiful; and as it lies 5000 feet above the sea level, it is very healthy.

The International Society is making good progress at various points, especially on the lower Congo, where, under the direction of Mr. Stanley, a good road, ten feet wide, is being constructed past the rapids and cataracts. Relief stations are to be built at intervals along this road, for the benefit of all merchants, missionaries, and explorers.

In the middle of March there sailed from Plymouth, in the steamship "Vanguard," a new expedition connected with the LIVINGSTONE INLAND MISSION, which is also seeking to penetrate the great Congo valley. It consisted of four Missionaries from Mr. H. Grattan Guinness's East London Mission Institute, Harley House, Bow; Messrs. McCALL, HARVEY, CLARKE, and LANCELY.

Farewell meetings in connexion with this party, had been held in Cardiff, Leicester, London, Plymouth, and elsewhere. Much interest is felt in it by many Christians of all denominations, so that it will be followed by many prayers.

The gentleman who is leading it, Mr. Adam McCall, is an architect and engineer by profession, and has had seven years' experience of African life and travel. He explored a good deal in South Central Africa, and in 1877 visited the Victoria Falls of the Zambesi, and the confluence of the Chobe river with the Zambesi. He returned to England with a view of fitting out a party for the exploration of the Chobe river, then totally unknown to Europeans, but since descended by the Portuguese explorer, Major de Serpa Pinto. But he had not been long in this country before the current of his life was altered by conversion to God; and as a disciple and servant of Christ, he was led to consecrate his life to Central African Missions. He entered the East London Institute, and studied, among other things, medicine and surgery, of which he already had some knowledge; and he is now gone out in charge of an expedition, planned to reach Stanley Pool this

summer. There he hopes to carry out the desires of the friends of the Mission in England, by establishing a good strong industrial station, to which the natives from the surrounding countries may be attracted, and where they may gather round a centre of civilizing and Christianizing influence.

Full particulars of the history, plans, and purposes of this Livingstone Inland Mission, will be found in a sixpenny pamphlet recently published, entitled "THE FIRST CHRISTIAN MISSION ON THE CONGO," by Mr. H. Grattan Guinness (Harley House, Bow, E.). It has now ten Missionaries (four of whom are married) in the field, and has established several stations on the lower river. MR. CRAVEN writes from one of these, Paraballa:—

I am glad to tell you I am now able to do a little preaching, and you will rejoice to know that last Saturday week a man went round the town with a bell, informing the people to gather their sticks and bring their water, as they must not work on the Sunday; on that day almost the whole town came to our service. I told them what God's commandments were, translating to them Exodus xx., and said, "Now, if you are willing to keep these commands, cast away your idols, and turn to the living and true God."

It had a great effect upon them, and you could see they cared but very little for their idols. I told them to think over the matter, and let me know on the following Sunday. I have since spoken to the king, and also to the people, and they wanted to know, if they cast away their idols would I give them medicine; of course I said yes. One old king at once said, "I have two people sick, come and give them some medicine." After service I went, and am happy to say they are both well now. Since then I have had frequent calls, and expect to have more each day, when they see our medicines are much better than their fetish. The chief use they make of their idols is to seek from them the cure of their diseases. We have service every Lord's Day morning, and in the afternoon I get the children together and teach them of Jesus and His love. I often go into the town and talk to the people.

The other day I visited a sick child, and while in the house a fetish man came to me. He had a large bunch of shells behind his head, and said they would give him power to catch the devil and kill him. I asked him if he had seen him. He said, "No;" and I said, "Can any one see him?" He said, "No." "Then," I said, "how can you kill him?" I told him that his fetish was nonsense, and that his shells had no power whatever, and that he only said these things to frighten the people. He said, "I can kill men with these charms." I said, "Kill me, then." "Oh," he said, "you are a white man." I said, "I am the same as you, and if you cannot kill me, you cannot kill any one." By this time a great many people had gathered round, and they seemed glad that some one should expose the impositions of these men.

The work is becoming more interesting every day; and although we cannot say that Christian truth is taking root in the hearts of these people, the seed is being sown. The school children are making fair progress; some of them are very sharp, and will make clever men. I got a small boy from the king the other day. He is to stay for six years, and is to be fed and clothed, and

tought to read and write; when he can do this last, the king is to give me a sheep. The poor little fellow was covered with jiggers, and would, had I not taken him, either have lost the use of his feet or have died; it was a real charity to take him. I extracted his jiggers, and dressed the wounds with carbolic oil, and he is now nearly better.

This jigger is a terrible pest of the Congo country, imported from Brazil not very long since. It is an almost microscopic insect, which buries itself unperceived in the human foot, and there deposits an enormous number of eggs. These, hatching after a few days, produce swarms of short fat worms, which eat into the muscles, and create spreading and painful ulcers and loss of tissue. The native children suffer most severely, but our friends have often been lamed by them.

The Baptist Missionary Society has a station at San Salvador, where Mr. Comber has gained the friendship of the king of Congo, and is making way with the natives, in spite of Roman Catholic opposition.

This great evil is a serious feature in connexion with all the Central African Missions. Instead of carrying Christianity and civilization to the countless utterly destitute localities in the Dark Continent, the Jesuits seem determined to go only where Protestants have gone before them, and to hinder by the most bitter and determined opposition any good from being done. Already the Church Missionary Society in Uganda have experienced the terribly mischievous results of this course of conduct; and the Missions on Lake Tanganyika, and in the Congo country seem destined to do the same.

The champions of the truth in Central Africa had difficulties enough to encounter, without this sore trouble, superadded! They peculiarly need to be upborne by the heartfelt intercessions of all who desire to see the Gospel preached among all nations.

#### BASUTO-LAND.

M. AND MDE. COILLARD, of Basuto-land are now in England. It will be remembered by our readers, that these able and devoted Missionaries of the French Protestant Mission in South Africa led a noble band of native African evangelists 1200 or 1500 miles from their own country, to the great Barotse Valley, north of the Zambesi, with a view to establishing a Christian Mission in the midst of this utterly unevangelized nation. Great difficulties were encountered; three of the earnest, self-denying band died. M. and Mde. Coillard had to return for a time to Basuto-land, but the purpose has not been abandoned. The native Church, however, perceiving the very grave character of the undertaking, and the considerable resources that will be required to bring it to a successful issue, wrote to the Missionary Society of Paris that they cannot hope to carry it through *unaided*. M. Coillard's present visit to Europe is to confer with the Churches of France on the subject, and to endeavour to interest them more deeply in Central Africa.

M. and Mde. Coillard were present at a farewell meeting held last month at Harley House, and the former gave a deeply interesting address. Particulars of the efforts of the native African Churches to spread the Gospel among their heathen fellow-countrymen are given in a new Missionary paper called "Africa," edited by Major Malan (Partridge, 9, Paternoster Row).



## JEBU COUNTRY, WEST AFRICA.

ON A RECENT VISIT TO THE JEBU COUNTRY by an Abbeokua native catechist, Mr. J. A. Williams, the head man of Ipara received him gladly; and, after hearing the object of his Mission, said that he was willing to receive the Gospel, in pledge of which he offered to give the Missionary a bottle of gin! This of course was refused, but it gave the catechist an opportunity of pointing out the evils of intoxication. The head man then gave him a present of Kola nuts, which were accepted. He then took Mr. Williams to the king's residence, and was so much in earnest to com-

glad to say that all had pronounced good upon the Mission, and the Missionaries must be received in good spirit."

THE MISSION CHURCH OF OLD CALABAR, Western Africa, is spontaneously aiming at self-support. It is connected with the U.P. body.

THE PRESENTS OF HER MAJESTY Queen of England, to the Emir of Nufe and other chiefs, in the Yoruba country, were distributed by the Wesleyan Missionaries. They were received with gratitude and kindly feeling.

population of nearly 15,000. Christian Missionaries are very much needed in Senegambia.

KING OCKIYA, OF BRASS, IN WESTERN AFRICA, IS DEAD. Some time since he gave up his idols to Bishop Crowther. For the last three years he has regularly attended the public services, but he did not give up his numerous wives, nor was he baptized. Lately, however, he determined to lead a new life, and asked for baptism; but he fell sick and died while on a journey. The idol-priest tried to induce him to recant, but he was kept firm through the influence of a Christian woman who attended him, and he died "calling on Christ."



LANDING-PLACE AT ST. LOUIS, SENEGAMBIA, WEST AFRICA.

municate the joyful news that he took him into the king's chamber without any ceremony. This much surprised the king, but he listened to the message, saying, "I have no objection to your staying with us and preaching the Gospel, but I must first take council with my elders before giving my decision. Before you left home for this Mission, did you not consult something? We, too, should be allowed to consult our gods before we give an answer."

Mr. Williams felt this to be a rebuke to careless Christians, who often neglect the duty of prayer, in important matters.

The gods were consulted, and Mr. Williams was informed by the head man that "he was

## SENEGAMBIA, WEST AFRICA.

A PEEP AT SENEGAMBIA, on the western coast of Northern Africa. This is a rich and noble country, to a large extent under French protection, but the Portuguese have also their possessions here. Its native tribes are Foulahs, Jaloffs, Mandingoes, Serrawollies, and Moors. Between the Gambia and Rio Grande rivers are also some smaller tribes, called, Sousons, Feloops, Papels, and Balantes. The country is materially influenced by the caravans, which enter it from the districts of the Great Sahara Desert. The people to a large extent, are either Mohammedans, Romanists, or Heathen. Its capital city, St. Louis, has a

THAT AFRICA IS THICKLY INHABITED IN ITS CENTRAL REGIONS, was proved by the observations of Mr. Stanley. He says:—"From Stanley Pool above the falls we have indeed the *Half of Africa before us*, with no interruption, and not, like the Nile regions, deserts of sand, but one vast populous plain, so teeming with life indeed, that, excepting Ugogo, I know no part of Africa so thickly inhabited. The usual term village is a misnomer for most of these collections of houses; there are *towns* in some places two miles long, with one or more broad streets, between rows of neat, well-built houses, superior to anything in East Africa." There are tens of millions of heathen in these parts of Africa, without a single Christian Missionary to make known to them the pardoning mercy of God in Christ!



## SAN SALVADOR CONGO MISSION.

IN a recent letter from Mr. Comber he gives a bird's-eye-view of the first six months' work at the San Salvador Congo Mission. He says:—

"Although far less is accomplished than we should like, and we ourselves often feel impatient, yet we and all the friends of the Congo Mission need to remember that six months is a very short period in the history of any Mission. To have settled down (we think in firm and undisturbed possession), to have built extensive, fairly comfortable, though but temporary, premises, and half-finished the work of building a large stone house; to have attached to ourselves many warm friends, including the King of Congo; to have commenced a school, and taken some of our scholars to page 14 of 'Mavor's Spelling Book;' to have held a well-attended service (average attendance 150) for the last four months, and been able to explain clearly God's truth, besides every evening having Bible-reading and prayers in Portuguese for those who understand that language, with good opportunities of pressing home the truth to the hearts of those who attend; to have collated about a thousand words of a hitherto unwritten language; to have made a journey to Makuta in the face of very great difficulties, two journeys to Mussuca, a visit to our friends at Palaballa, and the lower cataracts of the Congo, and to have in near contemplation a journey to Zombo (*en route* for Stanley Pool);—all this means work done, and the blessing of a gracious and faithful God upon the work of the Congo Mission. We can certainly 'thank God, and take courage,' while we humbly and earnestly, as we think of unfaithfulness, carelessness, and indulgence on our part, pray for grace and strength and a memory quick to remind us of His love and our duty, so that we may be more faithful and earnest in our important work. Don Pedro V., King of Congo, has 'England on the brain' very severely. Sent yesterday for thirteen copies of 'Mavor,' so that his wives might learn English; talks of having his photograph taken to send to Queen Victoria; is conceiving a letter to send to her Majesty; cannot be persuaded to abandon the idea of sending his son to visit her, thinking she would be graciously pleased to load him with presents (although the king could not afford the passage to England by steamer). No chief ever visits him without getting a good present of cloth. He is not niggardly or selfish; has given us a bullock and several pigs and goats, and seems to delight in securing friendship by means of presents. It is my habit, when not too tired, and school duties fall upon one of my brethren, to go and spend an hour on the Sunday afternoon with the King. We have most interesting conversations, any other subject than religion being vetoed. Last Sunday I talked to him on the subject of prayer."

## NUBIA AND EGYPT.

NEAR the junction of the Blue and White Nile is the town of Khartum; with a population of about 30,000. It is the chief city of Nubia and the Soudan districts of Egypt, which have been so much benefited of late through the influence of Gordon Pasha, a Scotchman, superintending Nubia and its surroundings on behalf of the Egyptian Government. For hundreds of years this locality was a powerful centre for the slave-trade of Abyssinia and the interior countries of Africa. From its proximity to the



NUBIAN SLAVE, SOUTHERN EGYPT.

*His cheek bears the Arabic Slave Mark.*

great sandy deserts the heat of Nubia is very excessive, and the simoon-like winds are almost unbearable. Gales from the desert are hot as if they came from an oven. During the season of the greatest heat the natives keep as much as possible indoors. At other times there are occasional cold winds, which lay the foundation of fevers, and other diseases. This is one of the stations of the Crischona Pilgrim Mission, and of the Roman Catholics. Through the instrumentality of the former of these, the Gospel has been largely disseminated both in spoken and printed forms, with many tokens of blessing. The chief curse of this locality is still the slave trade, which is even now, *sub rosa*, maintained in this and various other parts of the Turkish Empire.

The Nubians are in general well made, strong, and muscular, with fine features. The women are not handsome, but perfectly well-made, and in general with pleasing countenances and their manners are amiable, modest, and reserved. Slaves in Nubia are often marked on the cheek as in the picture before us.

"The Moravians were the pioneers of Egyptian missions, and maintained a feeble station there for thirteen years—from 1769 to 1782. The Church Missionary Society of England laboured from 1826 to 1849, with a view to the reformation of the native Church, but were at last constrained to abandon the hopeless attempt. The great body of the Copts belong to an independent native Church, under a patriarch, metropolitans, and bishops. The rest are divided between the Greek and Roman churches, and these churches are as stereotyped as the pyramids.

"The United Presbyterian Church of America is the only great religious body now established in Egypt. Their mission has been signally blessed. The Viceroy has presented to the mission property worth \$40,000, and His Excellency Maharajah Dhuleep Singh, a friend of the mission, has given no less than \$80,000 altogether to aid in the work. Thirty-five stations, nearly 1,000 communicants, and over 1,200 pupils, already attest that the work has not been in vain.

"The only other really established mission work in Egypt is that of the Society for Promoting Female Education in the East, under the care of Miss Whately, who eloquently closes an appeal for this work with these noble words: 'Many years ago the English nation, for their own purposes, did a great injury to Egypt by turning the sea into the fertile fields and green meadows of the Delta, destroying an immense tract of land which is now almost all a salt marsh. The time is long past, but the injury remains like an unpaid debt. Surely, if for our own ends we sent a destructive flood, and turned the habitable land into a wilderness, we need not be less liberal in sending to that very country the pure waters of the river of life, which our Master bids us offer in His name.'

MY MONEY IS CHRIST'S, and I only desire He will give me benevolence to bestow it willingly, and grace to bestow it prudently.—*Rev. James Hervey.*

ARCHIMEDES was not singular in his fate: but a great part of mankind, like him, die unexpectedly, while they are poring upon the figures they have described in the sand.—*Archbishop Leighton.*



## MISSION TO LEPERS IN INDIA.

THERE ARE NINETY-THREE THOUSAND LEPERS IN INDIA! To those who are acquainted with the character of this disease, this fact represents a fearful mass of human suffering. It is the object of the Mission to lepers, as far as possible to relieve this suffering, while at the same time it attempts to lead the poor afflicted ones to Him who is able to purify, and save, both body and soul.

This Society works in harmony with the Missionaries of various bodies, specially helping or sustaining the Leper Asylums at Almorah, Ambala, Chumba, and Subáthú. There is reason to believe that many of the lepers have been led to hear the Master's blessed words, "I will; be thou clean."

We give the following as a single illustration of the Society's usefulness, as reported by Dr. John Newton of the Subáthú Asylum:—

"Kehru was only nineteen years old when he was taken into the Asylum. The symptoms of disease were then so slight, that it was with some hesitation that I admitted him, as we had not room to spare. But it was the tubercular type of leprosy that had smitten him, and in eighteen months he was dreadfully changed. His case was a striking illustration of two peculiarities which generally characterize tubercular leprosy—its rapid course, as compared with the mutilating or anæsthetic type, and its lingering end. He rapidly lost health and strength, his face became frightfully deformed, and the end seemed to be close at hand. Up to this time he had remained, like most of his companions, callous to all spiritual impressions. He was of good family and caste (being a Kanait, which caste ranks next to the Brahmans in this part of India, and includes most of the respectable landowners), and had looked down with contempt on those who had given up caste for Christ. But from this time a change came over him. For more than two months he was literally in a dying state. From day to day it seemed certain that he would be dead before the morrow. During all this time his condition was very dreadful. His whole body was affected with patches of ulceration and gangrene, so that it seemed more like a corpse than a living body. At times he suffered intensely; yet throughout those weary weeks and months of lingering death the poor creature was perfectly conscious, and able, even to the end, feebly to ask and answer questions. I need not say that the task of attending and nursing one in this state was abhorrent even to his fellow-lepers. Still it was done, and I have reason to believe not unfaithfully. It was this perhaps that touched his heart; for he soon began to thirst for the consolations of the gospel, the only medicine that can heal such misery."

Before his death, at his own request, in the presence of several Christian lepers, he was baptized on a profession of his faith in the Lord Jesus.

THE BISHOPRIC OF CHINA, vacant by the death of Bishop Russell, is to be taken up by Rev. George Evans Moule, M.A. The Archbishop of Canterbury has announced his approval of Mr. Moule as the Bishop-designate. Mr. Moule went out as a C.M.S. Missionary to Ningpo in 1857, and both he and his brother, the Rev. A. E. Moule, who went out in 1861, have laboured most zealously in the province of Che-King.

## THE OPIUM TRADE.

A MILLION OF ACRES OF THE FINEST SOIL OF INDIA, IS DEVOTED TO THE POPPY, instead of producing food for the people. The opium extracted therefrom is not only doing an enormous amount of harm to the Rajpoots, and Burmese, the local cultivators, but it is destroying multitudes of lives in the countries, on which it is forced by British power. The English made war upon China, and among the conditions of peace, compelled China to legalize the opium traffic, at the same time they have a treaty with Japan, acknowledging the right of that power to exclude opium. Why should we treat the Chinese worse than the Japanese?

The traffic is constantly thrown in the teeth of Christian Missionaries. The Chinese say to them, "You sell poison to the people, and yet you come to teach us virtue!" A Chinese heathen Anti-Opium Society in Kwaug-Tung province, has printed and published an address, in which they affirm, "The New Testament says, 'whatsoever ye would that men should do unto you, do ye even so to them.' Is it possible that the instruction of the Saviour has never yet reached the ear of your honoured country?" We are thus brought face to face with the appalling fact that Christian England is guilty before God of a great national sin, which we trust will be energetically swept away by the newly elected Parliament.

A Chiuaman speaking of the effects of opium on health, says: "No words can describe how the strong man is made weak; his countenance pale and haggard, his shoulders drawn out of shape, while his appetite is destroyed and his mind impaired. If at the accustomed period the smoker cannot get his opium, water flows from his eyes and mucus from the nose, there are thirst and burning in the throat, dizziness of the head and coldness of the extremities; and if the pipe be wholly withheld, dysentery and death ensue. At this stage of the habit, the victim must have opium or die!"

THE CHINESE RELIGIOUS TRACT SOCIETY is now fully at work. Dr. Hopper, for more than thirty-five years Missionary in China, has been elected its President.

## BURMAH.

THE KAREN MISSION CHURCHES in Bassein, Burmah, continue to witness for Christ, and inroads are being made by them into the surrounding heathenism. No less than three hundred adult baptisms are reported by them during the last year, during which time they have given of their poverty above 65,000 rupees towards the support of the work. With all their lavish expenditure on education of a sort, the four hundred millions of Buddhists cannot show such a school as the one now maintained by the Karen converts of Bassein, who were the abject devotees of demons, only forty years ago.—C. H. Carpenter.

## KAREN SACRIFICES FOR CHRIST.

"WE HEARD the other day a little incident which seemed to us well worth recording.

"A Baptist Missionary and a friend from America were visiting a Karen village out in the district. The native Christians gathered about, and the Missionary inquired concerning their circumstances. The report told of much suffering and loss. The crops had been very badly damaged—nearly all destroyed, indeed—by incursions of rats, and the people, poor at

the best, were in great straits, hardly knowing which way to turn. The pastor had only a bushel and a half of paddy (rice in the husk) in his house, and did not know where more was to come from. They had all been driven to eat the rats which were so superabundant, and this food, though not at all to their liking, was better, they explained, than the common house rat, because the field rat lived on rice; and it was no more than fair that if he ate their food they should eat him. After a pleasant season of Christian intercourse—for these men, though poor and hard pressed, were cheerful and uncomplaining—the Missionary was about to depart, when the deacon of the native church pulled out of his girdle ten rupees and handed them over, saying, 'This is to go towards the support of the Missionary among the Kha-Tchins' (a heathen tribe farther north, among whom the Karens support a Mission). Our friend was completely taken aback by this, and, after a little consultation with his American companion, strongly remonstrated, saying, 'It is too much; you should not do this; the poor fund of your church here, which is so badly off, should have this money; I cannot take it.' But the deacon insisted, and the other brethren heartily united with him, saying, 'It is God's money; it has been given for this Mission; we cannot touch it; you must take it;' and the pastor clinched the matter with the noble words, 'We can eat rats, but the Kha-Tchins cannot do without the Gospel.'

"So the money went as was designed. But if anybody thinks those Karens will be the poorer for the gift, he greatly misunderstands the economics of God's Kingdom. And if anybody wants to go and do likewise, he will have to give a good large sum before he begins to reach their standard of self-forgetful and self-sacrificing benevolence."—*Missionary Herald*.

KING THEEBAU OF BURMAH is reported by the Chinese merchants of Rangoon to have died of small-pox. Of late he had greatly impeded the progress of Christian Missions in Burmah.

A SCOTCHMAN living in Japan, went out to buy a screen. The merchant told him to come next day, for, as it was Sunday, he could not sell them, being a Christian. The Scotchman said: "I felt as if I had seen a ghost. I felt so insignificant and so cheap, that all I could do was to slip out of his shop and start for home."

Another Japanese Christian about to sell some articles, asked the customer, as he was about to pay for them, "Have you noticed this defect, and this, and this?" The purchaser had not observed the defects, and decided not to take the articles. This is the sort of Christians converted Japanese make.

THE JAPANESE RELIGIOUS NEWSPAPER is called *Shichi Ichi Zappo*. With the exception of a monthly Sabbath-school paper, it is the only religious newspaper published in Japanese. It reaches believers throughout the Empire, informing them of the spread of the gospel in other lands, and of the state and progress of Missionary work in their own country. It is the medium by which all religious books issued in the Empire are advertised, and to many subscribers it affords most of their information in reference to the progress of the religious, political, and scientific world.



## BETHLEHEM.

THOUGH the name of Bethlehem is a household word among us, and dear to every Christian heart, we fear there are but few in this country who know anything of the work for the Lord which has been carried on there for some twenty years by a German Missionary, Mr. Müller. Yet there are some features of special interest in his work. Besides ministering to the little congregations of Protestants both there and in the neighbouring village of *Beit-jala*, he has for many years gathered into his own house as many children as he could find means to feed and clothe, and educate them simply but solidly. The word of God is the chief thing taught them. It is an interesting scene, after the simple supper, to see the big Arabic Bibles brought out, from which each child reads aloud, while Mr. Müller questions and explains the meaning. The boys are some of them from the Bedouin tribes, whose tents are often pitched not very far from Bethlehem. For them it is a most valuable part of the training that is carried on in the large garden, where potatoes and other vegetables are raised for the household. Mr. Müller has at present fifteen children in his house. He feels it hard to have to refuse many who are desirous to come to him, but even for the fifteen his house is hardly large enough, and he is endeavouring to raise funds to build an orphanage separate from his own house. He feels it sad to see great Roman Catholic establishments, nunneries, &c., &c., rising on all sides, while he can with difficulty maintain his little institution by dint of much economy and self-denial. Perhaps some of those in this country, in whom the name of Bethlehem raises sweet thoughts of the love of their Lord in coming there as a little babe to this sad earth, may desire to help in spreading the knowledge of His dear name among the children of his birthplace and its neighbourhood.

Miss Wishart, 14, St. Vincent St., Edinburgh.

## FOR THE GIRLS.

## THE STORY OF A SYRIAN GIRL.

By Miss S. B. Loring.

"THIS day I took the heart of the girl Catrine."

Who is Catrine? And who took Catrine's heart? From a poor, but respectable home, a brilliant, rosy-cheeked Syrian brunette, with lustrous eyes, found her way to far-off Beirut Seminary. Proud, vain, and high-strung in spirit, she was ambitious for an education, and daily she applied herself to her studies, and became proficient in the common branches—history, philosophy, and rhetoric in her own language; also in French, English, and music, vocal and instrumental. Was that all? No; never a day passed in all those years that she was not required to have a Bible lesson; for the salvation of souls is the end and aim of all mission work.

With careful training Catrine developed into an affectionate, winning, well-educated girl of sixteen. She must now go home to "sit," which means to wait for her mother to bring somebody to marry her. But Catrine was not to be bargained away in that style.

A wealthy young man, of one of the most aristocratic families of Tripoli, caught sight of her lovely face, and you may guess the consequence. But he said he was not going to marry, as many Syrians do, without knowing something of her character, so he engaged to

board in her father's family. I suppose Catrine had brought home from the seminary some ideas of propriety; for instead of the men eating first and leaving the women to take what was left, the family ate their meals together.

The two proved congenial spirits. When the priest came, as usual, to "confess" the family and to sprinkle "holy water" on them, Catrine refused, saying, "I am a Protestant." The lover said, "I will do like Catrine."

On a bright, happy day, the steamer bore the bridal couple to their beautiful home in Tripoli.

In the Christmas vacation following, Miss Everett and I went to visit some families in Tripoli, and we were invited to dine in Catrine's home. The dinner was served quite in European style, for the three brothers were consuls, and had travelled much in Europe. By my side sat Lady Catrine, in all her loveliness, conversing to different guests with equal ease in English, French, and Arabic. Opposite Catrine sat her equally handsome sister-in-law, a blue-eyed blonde; but like the majority of these Tripoli women, she could read but little even of her own language.

After dinner I asked Khawija Catzerflees for a photograph of Catrine. Unlocking a drawer he took from it a photograph of *himself standing by Catrine*. Shortly afterwards he asked me to let him look at the photograph. Looking at the back of it he smiled, and said, "I did not know that was the one!" I said, "What one?" "The one I had in my pocket the day I engaged myself to Catrine; I took it from my pocket and wrote on it." Handing it to me, I read, "This day I took the heart of the girl Catrine."

I told him that as it must be very precious to him, I would not keep it. He said, proudly, "Certainly, *you* may have it. God bless Beirut Seminary."

Not long ago I heard that two beautiful girls of Catrine Catzerflees are going every day to the school in which Miss La Grange and Miss Cundall are teachers. Many a Syrian blesses Beirut Seminary and the other schools of the Mission, and among them some who once would have considered it a disgrace to be seen side by side with their wives, and some, too, who used to think the proper way to subdue a woman was to whip her. Is it not worth a whole long life-time of severe toil to be the means of even one such conversion? I only wonder that all our young readers are not exclaiming, as one exclaimed, after hearing a missionary talk about her work, "Oh, how I wish I were a man and his wife, that I might go to a foreign field and do *double* duty." But God requires of each one to do his or her own duty.

And now, I imagine, if older eyes catch sight of this love-story, which was written for young eyes, some may say, "Well! can't these people get to heaven without French and music?" Yes, and so could we without our A B C's. Another, perhaps, will say, "I can't afford to give my daughter such an education, and I am not going to send my money to foreign lands to be used in that way!"

But bear in mind that those who study music and the languages pay for their tuition. In order to elevate the women of Syria it is important to reach all classes. It would be well if, as in the time of our Saviour and of Paul, we could always reach some in Herod's or Caesar's household with the truth.

Catrine is a queen among women. Would her influence over those families of wealth be

greater had she remained uncultivated? Had you seen the tears coursing down the cheeks of these Tripoli girls as they listened to her piano, you would know what a power even her music will be in that community.

The girls of Beirut Seminary are to be the wives and mothers, not only of the teachers, physicians, and preachers who are going out from the Syrian Protestant College and from the Theological Seminary, but of the future rulers of that land. These men are now demanding educated wives.

Aside from all this, the mission schools must compete with the attractive Jesuit schools, or many of the girls will be lost to missionary influence.

All these excuses are just as senseless as the one made by a certain old lady: "I haven't given anything to Foreign Missions since those cannibals ate up one of the missionaries!"

A NEW WAY OF MAKING CHRISTIANS, according to Gordon Pasha, is adopted by King John of Abyssinia, who, it seems is looked upon as "a Christian." The King is a great proselytizer. His method is simple and efficacious. "Will you become a Christian?" he says. "No!" is the answer. "Very well! Guards, throw him on his side, and pour melted wax into his ears!" The man is, as a general rule, instantly persuaded.

This King John is getting the upper hand in Abyssinia. He has lately defeated, and made prisoners almost to a man, the troops of Ras Alola, the rebellious Abyssinian chief.

## CHINA.

By Rev. J. T. Gracey.

CHINA is more than seven times larger than all France, more than eighteen times larger than that portion of the ocean which includes the British Isles; or, forty-four times larger than Great Britain and Ireland taken by themselves. Lay a Europe on China, and you will have thirteen hundred square miles of the latter uncovered. It is one third larger. Lay China on the United States, and it will overrun into the Gulf of Mexico, and four degrees into the Pacific Ocean. Reverse the experiment, and lay the United States, including Alaska, on China, and you may gem the edges with a half-dozen of Great Britain and Ireland; that is, you will have a million-and-a-half square miles to add for good measure. Change it from its present shape to that of a belt of land a mile wide, and there would be room for a walking match from end to end, of thirty miles a day, continued through more than four and a half centuries!

IN ONE PROVINCE OF CHINA, seven millions of people recently died of famine, and in other parts of the country, the population is not one fifth of what it formerly was. So says Rev. J. Hudson Taylor. But Dr. Legge, forty years a Missionary in China, and now Professor of Chinese in the University of Oxford, does not think that anybody can say anything more definite than the Chinese Ambassador in Paris, who recently stated the population at four hundred millions.

The conclusion is "that there are ten times as many people in China as there are in the United States; one third more than in all the countries of Europe combined; twice as many as on the four continents, Africa, North and South America, and Oceania."



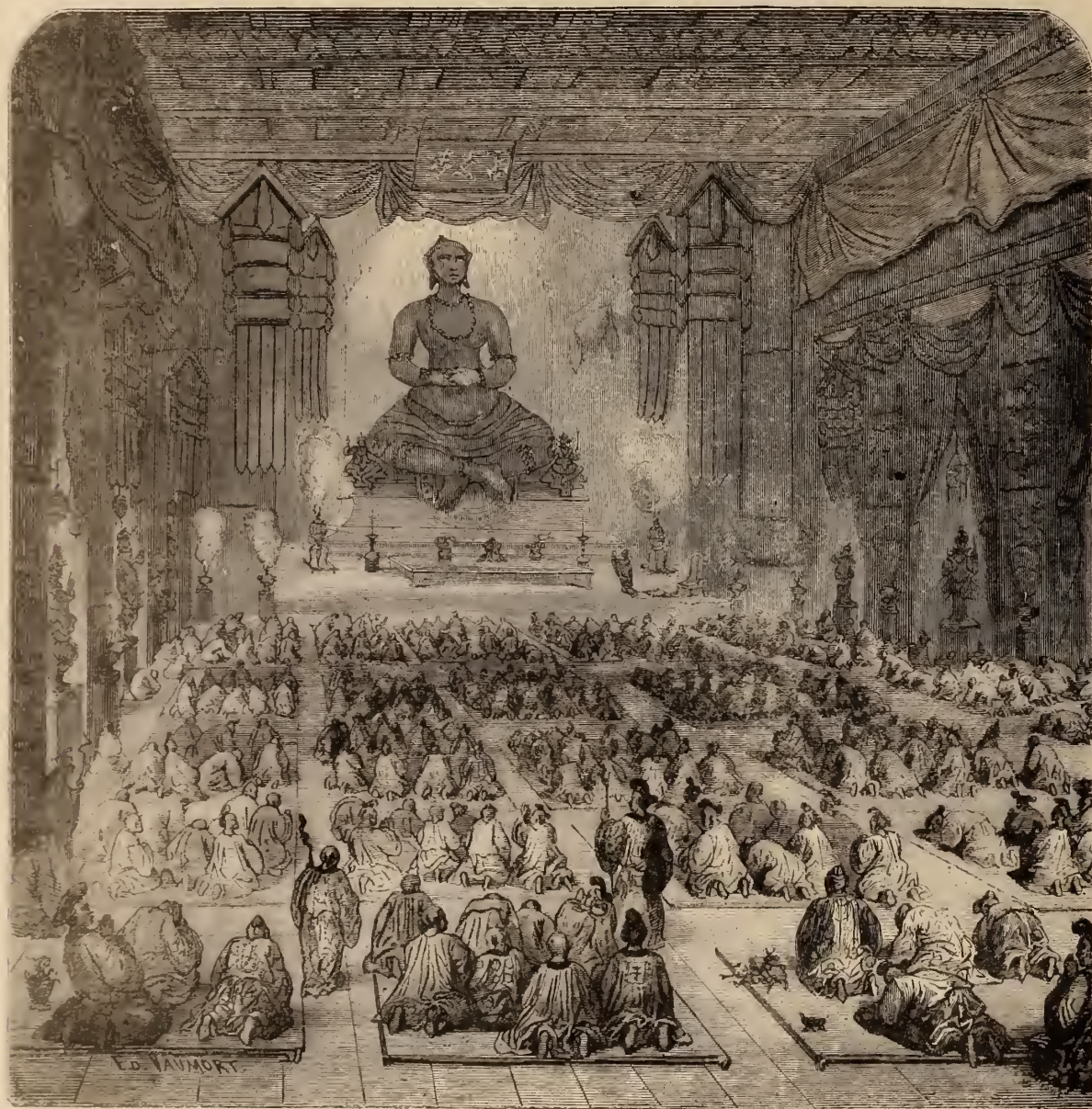
ONE THIRD OF THE HUMAN RACE IS IN CHINA! Every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Every third child born in the world looks into the face of a Chinese mother; every third pair given in marriage, plight their troth in a

these widows? With what hopes will these multitudes depart?

Depart they must; and the ghastly arithmetic startles us, as we estimate how rapidly they go. Make your parallel lines with pall and spade and grave. Thirty-three thousand die every day! We pale and shudder at the dim outline of the thought. And yet they

United States in less than a year and half Terrific ordeal of the imagination! We stagger at the ghastly arithmetic, and hide our face from the pallid ranks!

We turn to the living. Let us put them in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army,



WORSHIP OF THE IDOL BUDDHA IN THE TEMPLE OF A THOUSAND LAMAS, PEKIN.

Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China. Every third person who comes to die, or who sits in contemplation on his own dissolution, is a Chinese.

One can but ask, what catechism will this third child learn? What prosperity will follow this bridal pair? What solace will be afforded

stay not! Bury all the people of London in three months, and the rest of mankind would start aghast at the grim event! Yet we record, and read with carelessness, the statement that four times every year that number die in China! It is equal to burying all the people of England in a year and a half; all of Great Britain and Ireland in thirty months; all of New York city in less than a month; all the people of the

and let them move at the rate of thirty miles a day, week after week, and month after month, and they will not pass you in twenty-three and-a-half years! Constitute them pilgrims, and let them journey every day and every night, under the sunlight, and under the solemn stars, and you must hear the ceaseless tramp, tramp, of the weary, pressing, throbbing throng for twelve long years, and eight months!



NEW  
ZEALANDERS.

A SAVAGE race of cannibals were these people when they were first visited by Christian Missionaries. They appeared to have vigorous and athletic forms of the Malay type. They evidently had much talent for tattooing their bodies, and particularly their faces, with circular lines, which gave them a horrible appearance; but they soon exhibited noble dispositions and kindness of heart. It was proved in one case that a man was so fond of his wife that he killed and ate her!

When New Zealand became a British colony, the native chiefs of forty-six tribes gave up their right of sovereignty to the English.

Mission work amongst them was most successful, chiefly in connexion with the C.M.S. and W.M.S., schools were established, Christian Churches were formed, the belief in the evil spirit Atna ceased, civilization and industry began to take the place of rampant heathenism, and now, says the Rev. E. B. Clarke, "The



NEW ZEALAND MAORIES.

natives of the northern district we may regard as professedly Christian, whose manner of life will compare favourably with the same number of any so-called Christian community in the world. I do not suppose you could go to any Maori hut where morning and evening prayer were not the rule. I have not seen a drunken Maori during the year.

who romp and play, are scattered along its banks. This is that Burmah in which dozens of European and American Missionaries, and hundreds of native preachers and schoolmasters have laboured in the proclamation of the Gospel and in the instruction of Gaudama worshippers, tens of thousands of whom have been led to accept the Lord Jesus as their only Saviour.

## THE IRRAWADY.

STRETCHING A-  
WAY from the capital cities of the north, to Rangoon and the ocean in the south, is one of the loveliest of the Burmese rivers, the Irrawady. Its banks are fringed with luxuriant cucubine reeds, the long purple tassels of saccharine grass, with red lilies crimson leaves commingling with white lilies, feathery palms, and brilliant green shrubs of great variety. Birds, beasts, and fish of oriental types are there in abundance. Extensive prairies, cultivated fields, cliffs, hills, and vales, with populous and well-built towns and villages, and children with their toys,



TOY SHOP NEAR THE IRRAWADY RIVER, BURMAH.



### BLOOD-BROTHERHOOD CEREMONY AMONG THE CANNIBALS OF CENTRAL AFRICA.

"A BELT OF CANNIBALS, comprising some of the most vigorous and intelligent of the African people, stretches across from the Cameroons to the Albert Nyanza." So says *Dr. George Schceinfurth*, who spent three years in travels and adventures in the unexplored regions of Central Africa. This is confirmed by other travellers. For example, *Stanley* in "The Dark Continent," writing of the true aborigines of the forest country as seen at Kampunzu, describes a street about five hundred yards long and thirty feet wide, with low gable-roofed houses on either side. He says, "The most singular feature of this village were two rows of skulls, ten feet apart, running along the entire length of the village, embedded about two inches deep in the ground, bleached, and glistening white from weather. The skulls were 186 in number in this one village. To me they appeared to be human.

I asked my chiefs and Arabs what these skulls were. They replied "Sokos" (Chimpanzees?)

"Sokos from the forest?"

"Certainly," they all replied.

"Bring the chief of Kampunzu to me immediately," I said, much interested now, because of the wonderful reports of them that Livingstone had given me, as also of the natives of Manyema.

The chief of Kampunzu—a tall, strongly-built man, of about thirty-five years of age—appeared, and I asked,

"My friend, what are those things with which you adorn the street of your village?"

He replied "Nyama!" (meat!)

"Nyama! Nyama of what?"

"Nyama of the forest."

"Of the forest! What kind of thing is this Nyama of the forest?"

"It is about the size of this boy," pointing to my gun-bearer, who was four feet ten inches in height." He walks like a man, and goes about with a stick, with which he beats the trees in the forest and makes hideous noises. The Nyama eat our bananas, and we hunt them, kill them, and eat them."

"Are they good eating?" I asked.

He laughed, and replied that they were very good.

"Would you eat one if you had one now?"

"Indeed I would. Shall a man refuse meat?"

After this conversation, Mr. Stanley offered them a reward to catch one, but after a search they returned in the evening unsuccessful. So for a few cowries he secured two of the skulls, which he afterwards brought to England. They were examined by Professor Huxley, who pronounced the one skull as "that of a man probably somewhat under thirty years of age, and the other that of a woman over fifty!"

In order to travel safely among these cannibals, Sir Samuel Baker, Stanley, and others, have gone through the ceremony of "blood-brotherhood" with them, thus securing a pledge of good-will and peace. This cannibalistic ceremony involves an exchange of gifts, of which the cannibals must needs reap the most benefit. It appears also in part to satisfy their thirst for blood. The ceremony is performed by an incision made in one arm, both of the cannibal and the white man who wish to become brethren, the one sucks the other's blood, the aborigine generally doing it with great energy, "whether for love of blood or excess of friendship it would be difficult to say." How sweet the privilege for the Christian Missionary to proclaim amongst such degraded ones, peace with man, and peace with God through the precious blood of Christ.

#### FOR THE BOYS.

### THE BASQUE BOYS AND THE SPANISH PRIEST.

THE BASQUE BOYS in the Biscayan province of Spain, not long ago, were engaged in a strange freak at the instigation of the priests. It occurred near the village of Bilbao, where the people are so under the power of the Papacy, and so cowardly, that they are afraid to read the Word of God.

A Bible colporteur had been going from house to house, supplying the Scriptures where he could manage to introduce them; but was closely followed by a priest, who tried to undo the good that was being done.

When leaving the village, the priest set the Bilbao boys to work. They followed the colporteur and pelted him with stones. He had just fallen into company with an old man on horseback. When they came to a narrow cutting, quite a shower of stones fell upon them. They hurried on, but emerging from the cutting, the wind carried away the old man's hat, and as the colporteur went back to recover it he was again assailed, and several of the stones struck him with great force. Just then nine or ten lads appeared on the hill above, at a safe distance.

"What is it you want of me?" shouted the colporteur.

"Your life or your books!" said they.

"In whose name do you attack me thus?"

"In the name of the priest and the mayor," was the reply.

"Come and take the books," said he, wanting to draw them into a friendly chat. But they, supposing that he might have a pistol, kept at a safe distance, and shouted, "Leave your books there."

Being quite at their mercy, and believing they were bent on mischief, he followed his companion's advice, took account of the Bibles, &c., and left them in the road.

As soon as the two had moved off to a safe distance, the young scoundrels came and picked up the volumes, and went off singing Carlist songs.

It was afterwards discovered that the books were taken to the village, and that, mid the ringing of bells, the captured books were burnt in the market-place by the priest, who also gave the lads two shillings with which to have a drink. Complaint was made to the Governor, and it is believed that redress will be made; but it is probable that the boys will escape the punishment they deserve.

### THE MARTYR OF BOKHARA.

IF a young man possesses true heart religion, he will find it is a robust and manly thing, which appeals to his courage, and gives good scope to his love of adventure and latent chivalry. It is possible for the love of Christ to constrain him—to carry him forward with an irresistible influence—so that "strengthened with might," he may even dare to die for Christ.

Sabat and Abdallah were zealous Mohammedans, who traced their pedigree to Mohammed. They were warm-hearted friends, and travelled together through Persia, and thence to Cabul. There Abdallah was appointed to an office of state under the King of Cabul; then Sabat left him, and proceeded on a tour through Tartary.

At Cabul Abdallah was converted to the Christian faith by the perusal of a Bible belonging to an Armenian Christian then residing in the city. The Word of God, in his case, proved to be the sword of the Spirit.

Now in Mohammedan countries, it is death to a man of rank to become a Christian; so Abdallah endeavoured for a time to conceal his conversion; but finding it no longer possible, he determined to travel to some of the Christian Churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bokhara, in Tartary, when he met his friend Sabat in the street, and they immediately recognized each other.

Sabat had heard of his conversion and departure from Cabul, and was filled with indignation at his conduct. Abdallah knew his danger, and, throwing himself at the feet of his friend, confessed that he was a Christian, and implored him, by the sacred tie of their former intimacy, to let him escape with his life.

When relating the story, Sabat said, "I had no pity. I caused my servants to seize him and deliver him up to Morad Shah, King of Bokhara. He was sentenced to die, and a herald went through the city announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went, and stood near to Abdallah. He was offered his life if he would abjure Christ—the executioner standing by with his sword in his hand.

"No!" said he, "I cannot abjure Christ!"

Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with a countenance of forgiveness. His other hand was then cut off. But he never changed—he never changed! And when he bowed his head to receive the stroke, all Bokhara seemed to say, 'What new thing is this?'

(To be continued.)

### A CHINESE TEMPLE TURNED INTO A "JESUS CHAPEL!"

A LARGE CHINESE HEATHEN TEMPLE HAS LATELY BEEN TURNED INTO A CHRISTIAN PLACE OF WORSHIP IN THE NORTH OF CHINA. At a place called Shih Chia Tang, the Missionaries Stanley and Smith looked at the gully where, at dead of night, the gods were hustled in. The summer rains had caused a bit of a large god to crumble off. The man call it "Divine Mud!" as the Missionaries took up a handful of the moistened clay, and threw it down, saying, "Dust to dust, mud to mud!"

The temple looks very pleasant, in its changed character. The two large bells now call the people to worship the Living God, instead of recalling the idol, as they supposed, from his feasts and slumbers. In the front temple quaint pictures of flying spirits and genii, painted on the walls, still remain. The larger temple makes a very neat Mission chapel, with its whitened walls and scarlet-painted posts and beams. The wooden incense-table has been cut down into a preaching-table, and the benches are made from the platform which supported the larger idols. On the temple front hangs a large tablet, with "JESUS CHAPEL" in beautiful Chinese characters, replacing the old Taoist sign.

This temple now stands as a distinct witness to the truth that God is a Spirit, and from time to time His glorious Gospel is proclaimed in it. The villagers and wayside travellers have as yet much of the truth to learn.



## Christian Missions in Bible Lands,

any of which may be aided through REV. H. JONES, M.A., 8, Adam Street, Strand, London, W.C.

### MISSION RESULTS.

#### THE ARMENIANS AND MOSLEMS OF TURKEY.

THE CITY OF AINTAB, 100 miles north of Antioch, furnishes a good illustration of the present condition of Oriental cities in the character of its Moslem and Armenian population, and the results of Missionary work. In this city there are 30,000 Turks, all Moslems, with their sixty mosques, from whose lofty minarets their priests five times every day shout the call to prayer. There are 10,000 Armenian Christians, with their church edifice built centuries ago. They have their church service and Bible in the language of their ancestors, their priests and ceremonies, and have had them more than a thousand years. If you will look into their church as it appeared when the first American Missionary visited the place thirty years ago, you can form some estimate of the value of their Christian faith. There is an audience of perhaps a thousand men. The priest stands before the altar and reads the service from a prayer-book in the ancient Armenian language, which is probably understood by no one in the audience, and possibly he himself merely repeats what he has memorized from some other priest. The people know when to bow, when to kneel, and when to cross themselves. They perform their part and the priest performs his, and at the close of the service the men come forward, kiss the sacred crosses on the huge Bible which none of them can read, cross themselves before the pictures of saints upon the walls, then hunt up their boots and shoes which they have left at the door (a thousand pairs of them), and go home. But where are the women and daughters? They are not allowed to enter the body of the house, but, closely wrapped in their white sheets from head to foot, they climb up the dark stone stairway to a narrow gallery, and sit behind a high lattice, where, unable to see or hear anything, they can only have a sociable by themselves. Such were the religious privileges of these 10,000 nominal Christians. There was deep moral and spiritual darkness, with very few rays of light.

The first Missionary was stoned out of the city by a mob, at the instigation of an Armenian priest, but a few earnest men gladly received the truth, and a little church was organized. Then followed Sunday-schools, prayer meetings, day schools, pastoral work, and the first converts, like Philip, brought many a Nathanael to Jesus.

Thirty years have passed. There are now in Aintab 2000 enrolled Protestants, two churches, more than 600 church members, admitted on the same conditions as in New England, two Sunday-schools with from 700 to 800 members in each, day schools for all the Protestant children, with gradations of primary, middle, and grammar schools. These two churches have their ordained and settled native pastors, with deacons, church committees, and the various institutions of well organized Christian communities. For a dozen years they have managed their own affairs, and have paid the salary of their pastors and the current expenses of their churches and schools. The Missionaries now have no control over them, and wish none. These two churches are independent and self-supporting, and are able henceforth to stand on their own feet and take care of themselves. The Missionaries found only one woman in the city who could read, but now nearly every woman in the Protestant community can read her Bible.

Look into one of these Sabbath-schools and see 800 men, women, and children study the Word of God. All are present who attend the preaching service. Both teachers and scholars give close attention to their work. There is many a man among them who can repeat the Bible story from Genesis to Revelation. An hour or two later they gather for worship. The preacher can readily speak three languages and read two more. He conducts the service after the manner of the evangelical churches in America, but the language, of course, is Turkish, which is understood by all his hearers. The hymns are the Turkish translation of the sweet songs of Zion which we have heard from childhood, and are sung in the same old tunes by the whole congregation, all singing the same part.

If the prayers and sermon were in English, they would seem appropriate in our ordinary congregations in America. That kind-faced deacon near the pulpit helped stone the first Missionary out of the city. The man in the middle of the audience, with a deep scar on his brow, is a converted robber from a village near by. He is now clothed and in his right mind. There are many interesting characters in the audience, but we have not room to describe them. A third congregation of some 200 has recently been gathered in the lower part of the city, and is working its way up towards self-support.

Will you now look with me again into the old Armenian church? You hear again the service in the sacred language of the fathers, but at the close there is a sermon in Turkish by the priest, at the demand of his audience, who have learned from the Protestants that religious services should be *understood* as well as performed. Near by the altar stands an Estey organ from Brattleborough, Vermont. The pictures have mostly gone from the walls, and, if not in this church, in some others, side by side with the anciently gilded Bible, which few, if any, could read, there lies the plain, fresh Turkish Bible from the Mission press. In the Armenian schools close by you will find the Protestant text-books, and very likely a Protestant teacher. It is said that before Missionaries came to Turkey, there was not in the whole Empire a school in which the spoken language was used, while geography and arithmetic were quite unknown. The Bible will, of course, now be found in every Protestant home, but you will see it, too, in a large number of Armenian houses, where it is often read with thoughtful interest. The effect of Protestant light can now be seen on the dark background of the Moslem faith. The old bitterness and hate that forbade a Christian to speak the name of his Master in the presence of a Turk has softened down, and gives place to kind regard. It is not uncommon for a Christian not only to defend his faith before Moslems, but to plead with them to look to Jesus and live.

It is said that Turkish birds never sing. They have no heart for song in this land. But one summer morning, weary with the sights and sounds of the city, I wandered down through the gardens for an hour's rest. In the hedge by the path a nightingale was pouring forth its song, so sweet, so pure, it seemed like an echo from the upper world. So, in cheering contrast with the din and strife and moral death, the sweet sound of the gospel is heard here and there all through the land, with its glad tidings of peace and hope, waking the nation into life from the sleep of a long, dreary night.—*Rev. H. Marden, American Missionary, Marash.*

## SOUTH AMERICA.

### MISSION IN TIERRA DEL FUEGO.

AS ALL THE ENDS OF THE EARTH are to see the salvation of our God, it is encouraging to know that the southern extremities of South America are beginning to rejoice in the glorious Gospel. About midway between the Atlantic and Pacific Oceans, on the north shore of the Beagle Channel in Tierra del Fuego, is Ooshooia, the Mission station of the South American Missionary Society. It is in a good position as a centre of operations. It has an excellent harbour, abundance of timber, and much grass land.

From this spot three races of the natives are acted on by the Missionaries, but chiefly the YAGHAN TRIBES, who occupy the shores of the Beagle Channel, and the island shores south of it. They number about 3000. They call themselves simply "Yamana," the term for "men." Their language they call "Yaman hahsha"—"man's voice." There are about 30,000 words in it. It is a soft, pleasant sounding language, abounding in vowels; but it is a very inadequate medium for clearly conveying to their minds the desirable amount of Christian instruction. The Missionaries having thoroughly mastered this language, and feeling its deficiencies, are disposed to teach the natives English. In the interim, however, they are translating into the Yaghan the Gospel of St. Luke.

THE ONA TRIBES occupy a large island which they call Onisim, which means Onaland. It lies to the north and east of Yagha, and its southern coast extends over 200 miles. The "Ona" are without canoes, and their land without trees to make them, and their coast so exposed as to forbid their use. They are, however, a tall, strong, fierce people; their chief weapon is the bow, and they are thought to number about 2000. They are an offshoot of the "Tsonaca," or Southern Patagonians, speaking a kindred language.

THE ALACULOF TRIBES are like the Yaghans, canoe Indians, hutting on the coasts of the many islands forming their country; but their climate is milder, their land damp, mountainous, rugged and densely wooded. It is unfavourable for pasturage or tillage, and of wider extent than Yagha, and they have more animal life to subsist on. They are supposed to number about 3000.

As to the Lord's work among these tribes, the Missionaries say that "there are men and women among the Yaghans at Ooshooia, who are Christians in truth, who own the Lord Jesus as their King and Saviour; whose lives are comparatively holy, and who are blessed by the knowledge and fear they have of the Lord their God."

AT SANTA CRUZ, IN THE TOLUCA VALLEY, one of the Mission stations of the American Methodist Episcopal Church, says Rev. Mr. Patterson, "there has been a greater destruction of idols, I suppose, than has ever been known in any other place in the history of Protestantism in Mexico." This remark was made last November, but since then came the massacre of Protestants in Toluca. One poor fellow was cut horribly, and dragged through the streets.

THE PROTESTANT COMMUNITY AT SANTADAR, IN SPAIN, has been subjected to a systematic and ceaseless persecution from the enemies of the truth; and no better proof could well be had that the Church there is a living Church of Christ, and has been especially strengthened and blessed by Divine Providence, than the fact that it has not been utterly overwhelmed by the enemies that have sought its destruction.



## SPAIN.

VISIT OF PASTOR BUSCARLET TO THE  
PROVINCE OF BARCELONA.

We arrived at Barcelona in ten hours by rail from Narbonne, in France. As soon as we passed the last French station, the country was uncultivated; the mountains, which touch the Mediterranean Sea, are very rugged, and when the railroad turns from them to level ground, we were reminded of the South of Italy in all respects, and we can understand how it is that the people are threatened with inundations.

Rivers, which are only narrow streams of water crossing the country in their usual course, meandering over beds of sand, become, after heavy rain, furious torrents, carrying away everything before them.

The country is rich in vineyards; but one feels that the country people dare not live in an isolated place. The villages seem to be asleep; dirty and dilapidated farm-houses, with their flattened roofs, have an oriental aspect, which is increased by the aloes which enclose the neighbouring fields.

Afterwards we passed through magnificent forests, some consisting of cork-trees, with their dark foliage and bare trunks; others, of pine-trees, with their reddish stems and branches extending in the form of a parasol; there were also olive-trees, with their gnarled and hollow trunks.

It was market-day at Gerona, and many from the neighbouring villages had repaired thither, wearing the large red cap of Catalonia falling over the ears, and with the long, peculiar shawl arranged round the shoulders, walking briskly for warmth, on account of the cutting wind that was blowing: the women, like most other southerners, wear striking and incongruous colours.

When approaching Barcelona, extensive market gardens come in sight, which are ill-kept near the road; in the suburbs, tall chimneys indicate works and manufactories. You might imagine that you were entering a manufacturing town in France, or in England. At the entrance, which certainly does not do credit to the city, I was struck with the deportment of the custom-house officers, especially with the number of brilliant decorations which they wore. One officer had seven; a soldier, who was talking to him, had as many; another soldier, with bare feet, wearing a blouse and a dirty hat, was also decorated. This profusion of crosses was explained by the custom of the government to decorate the military at every battle in which they take part. Besides this, Barcelona is a city of perpetual contrasts.

Not being able to inspect Missionary work on Saturday, M. Empaytaz took me about the city. What beautiful palaces and magnificent promenades there are! There is a public garden just completed, and already adorned with the rarest plants, which only live naturally in a hot climate; water and fountains, which have been constructed at great expense, and a cata-  
ract. What sums of money the municipal authorities have laid out upon it! yet close by the road is such that carriages get stuck in the mud, and beggars who show you their sores, who pay two-and-a-half francs a month for permission to beg!

Impiety is evidently the order of the day in Spain; extremes meet, and misery is exposed close beside princely gardens, and warehouses of works of art, some from Paris and Vienna, indicating the luxury that reigns there.

But there is a word printed on a hand-bill which strikes the eye at almost every step, and I asked what "Rifa" meant. "Oh! that is raffle," replied M. Empaytaz; "what would they do here without a lottery? If they want to repave a street, to support a hospital, they do it by exciting the love of gain and gambling. I then noticed through the whole length of the "Rambla," the public promenade in the centre of the city, at the end of one hundred paces, two pavilions or kiosques, opposite each other, where lottery tickets are sold. The sound of military music in front of a fine mansion attracts the people, and we see officers, with ladies and gentlemen on the balcony, and the sacred word "Caridad" is posted up. "What is that?" "Oh! lottery tickets are sold there for the benefit of those who have suffered through the inundations in Mercia." If I want to buy a daily paper, they offer me lottery tickets; in the cross-streets, in front of churches, still new lotteries. Here are tickets on images; on one of them is a government lottery ticket, in aid of the soldiers wounded at Cuba, or Porto-Rico, and a Sister of Mercy may be seen dressing the wounds of one of them; what a mixture of religion and cupidity! Another ticket is for the benefit of an asylum at Madrid for abandoned children; an angel is supposed to give what the priests have neglected, primary instruction; but, alas! that angel is ascending to heaven with an open book, having given but a sad lesson, for we read below, "God rewards the charitable." What can He have to do with gambling? Upon that promenade of the Rambla there are no less than twenty kiosques, and five tobacco shops, where these tickets are sold, and three special store-houses for the chief distribution of lottery tickets, without reckoning sellers perambulating the streets.

But now it is Sunday, and at nine we cross the Rambla, then a wide street, when M. Empaytaz suddenly exclaimed, "Here is the entrance to our place of worship." I only saw some steps which appeared to lead down into a cellar; a passage, however, led us to an inner court, as dull as that which a public ball-room looks out upon, and at the end of that court we entered a room, the walls of which were adorned with biblical engravings. This is the room in which the young people hold their meetings for Christian union, and it serves as an ante-chamber to the place of worship, a large but sombre room, the floor of which is covered with rush matting, blackened by damp. Certainly this room is little calculated to attract the world, and I do not hesitate to say that we must find a better if possible. Here about fifty children assemble on Sundays to be taught; their teachers prove that the Gospel has taken effect by their eagerness to make it known to these dear children.

When closing the school, M. Empaytaz puts questions and gives explanations which these same teachers convey to other schools, then regular worship commences; about 100 people were present. As we were about to partake of the Lord's Supper, M. Empaytaz addressed us affectionately, and with rare faithfulness cautioned our Spanish brethren to avoid whatever is inconsistent with the holiness of the Gospel, and likely to bring reproach upon it. After the communion, in which fifty persons joined, M. Empaytaz asked me to say a few words to them. I saluted these dear brothers and sisters in the name of the committee at Lausanne, and after having borne testimony to the great fact which unites all real discipline of the Gospel, the expiatory death of the Saviour, I

advised union, and increasing sympathy towards him who labours among them in the name of the Lord. Several came to shake hands with me afterwards, and a young man said, "Sir, I know all the congregations in this great city, but I do not know one so much in earnest as this." In the evening I preached to sixty hearers, and their attention proved to me that the Lord has there a people desiring to know His word.—(To be continued.)

## IS THERE PLENTY OF TIME?

A LONDON CITY MISSIONARY of the Great Ormond Street district, has had a note from an interesting girl of seventeen, whom some years before he had been trying to lead to the Lord Jesus. She says:—

"How well I remember the first night that I was spoken to about my soul. There was a hard struggle within me; the devil kept saying to me, 'Put it off—there's plenty of time.' But I could not get rid of the thought—If I should die to-night where should I go to?"

"I did, however, put it off that night; when I woke in the morning the devil said to me, 'Didn't I tell you that you would live till this morning?' But I could not rest.

"I was spoken to again the next night, and shown those beautiful words in John iii. 15, 'That whosoever believeth in Him should not perish, but have everlasting life.' Trusting to those words, I found peace, which the world cannot give nor take away.

"Often have I been tempted to turn back to the broad road that leadeth to destruction, but Christ has led me through it all. I can say—

"His oath, His covenant, and blood,  
Support me in the 'whelming flood.  
When all around my soul gives way,  
He then is all my hope and stay;  
On Christ, the solid rock, I stand,  
All other ground is sinking sand!"

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And death transferr'd to Deity itself!  
God chose, as man, for man to die the death!  
And who, but man, impeaches the resolve?  
Hear it amazed, ye heavens, and thou, earth,  
Tremble from thy deep centre to the poles;  
The only being that disputes the choice  
Is man—infatuate, besotted man!  
Celestials in its praise attune their harps,  
And demons gnash their malice at its power.  
Ah! once I saw no wisdom in it too;  
Though I admired its love, and wonder'd oft  
What principle of rigid justice could  
A compensation so immense demand.  
Now, one bright beam thrown downward on the law  
And one upon the manger and the cross,  
And both reflected on my prostrate soul,  
Unveils the truth, and justifies the choice.  
Not light itself so fitted to the orb  
Of mortal vision, nor the vital air  
To nourish and maintain the breathing frame,  
As my loved Saviour, to redemption's work.

Rev. John East, M.A.



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"THEM THAT HAVE PREACHED THE GOSPEL UNTO YOU WITH THE HOLY GHOST SENT DOWN FROM HEAVEN;" who "SPEAK NOT IN THE WORDS WHICH MAN'S WISDOM TEACHETH, BUT WHICH THE HOLY GHOST TEACHETH;" "NOT WITH ENTICING WORDS OF MAN'S WISDOM, BUT IN DEMONSTRATION OF THE SPIRIT AND OF POWER: THAT YOUR FAITH SHOULD NOT STAND IN THE WISDOM OF MAN, BUT IN THE POWER OF GOD."—1 Pet. i. 12; 1 Cor. ii. 13, 4, 5.

The Anniversaries of the Missionary Societies which have lately been held have shown that the God of Missions is to a very large extent blessing the Gospel testimony of Christian Missionaries in all lands. Never before were such multitudes led to renounce their idolatries and superstitions, and turn to Christ, the Sinner's only Saviour. This is cause for devout gratitude. We cannot, however, but be struck with the fact, that the blessing appears to be proportionately very much larger in some spheres than in others. Can this arise exclusively from the differences in the soil on which the seed is sown;—differences between Jewish, Romish, and Mohammedan; highly cultivated heathenism or low barbarian heathenism? Or is it not possible that much of this diversity of blessing arises from the varied amount of spiritual power which the Missionaries obtain from the Holy Spirit of God? Is it not the man who, by his surrounding difficulties and trials, has been made to feel that he is altogether unable to grapple with the work, who is led to plead earnestly for Divine power, and all-sufficiency? Is it not he who has been driven to the conclusion that the emergencies of his position demand greater wisdom than he himself possesses, who has been thrown fully upon God; and then goes forth, teaching the wisdom that the Holy Ghost teacheth? Is it not he who makes the successful Missionary? It is possible for a messenger of Christ to become too reliant upon his own personal plans and exertions! "The Lord giveth power to the faint, and to them that have no might He increaseth strength."

THE SULTAN OF TURKEY gave formal assurances to the British Ambassador that "if Ahmed Wefik or the Sheik-ul-Islam himself would wish to become a Christian, they could do so without incurring any penalty." But it has since appeared that the Porte draws a distinction between liberty of religious profession and liberty of propagandism, denying the latter, but affirming the former.

THE VICEROY OF EGYPT has given property to the Mission of the United Presbyterians worth 8000*l.*, and the donations of the Maharah Dholeep Singh have amounted to 16,000*l.* This mission in Egypt has 35 stations, nearly 1000 communicants, and over 1200 pupils.

AN ARMENIAN VARTABAD from a monastery in Eastern Turkey some years ago called upon the Treasurer at Constantinople of the American

Board of Missions, and asked him to invest certain funds for him. During the month of March this year this same Vartabad called for his funds, and on receiving them, handed back to the Treasurer 42*l.* Turkish, which he desired to have used for Missionary work among his people. This case may be looked upon as an index, pointing to the recent change of feeling on the part of Armenians towards evangelical work.

MEETINGS FOR CHILDREN IN PARIS are being held on Thursdays and Sundays. They are superintended by Pastor Paul Cook. The truth is presented in an attractive form, and the attendance is encouraging.

PROTESTANTISM IN ITALY grows rapidly. Christian Churches have been formed in all the principal towns and cities, numbering already 138. There are about 100 duly recognized Pastors, and 50 Evangelists—all but about ten of whom are Italians. At least 100 of them were converts from Romanism, and mostly from the priesthood.

THE OPPONENTS OF CHRISTIANITY IN CEYLON have been aroused, and are endeavouring to maintain their heathenism by vigorously working that powerful agency the press. From the Hindoo press in Jaffna they have issued tracts against Christianity and the Bible, one of them, consisting of fourteen pages, is entitled, "The Distastefulness of the Religion of Jesus!"

THE CHINESE GOVERNMENT has decided to establish a complete system of telegraphy over the Empire. Who will be the first to use these telegraphs, for spreading the gospel news over that vast land?

THE CHRISTIANS IN OSAKA, JAPAN, have increased in number fully one-third since January 1. "Yesterday," says Mr. Leavitt, "at the anniversary of the First Church, it appeared that the seven or eight going from that church two years last January to form the Maniwa Church, had increased in the interval to fifty-four."

THE CANNIBAL FANGWE TRIBES have recently begun to leave their forest villages and settlements on the Ogove River of West Africa, and have located themselves in two large towns, near the Gaboon and Corisco Mission of the American Presbyterians. They are a very large tribe, lying back of the entire coast-line tribes of Benita, Corisco and Gaboon, and extending indefinitely interior-ward, certainly on the Ogove, lining the right bank of the river for two hundred miles east of Kängwe. It is expected that they will continue to migrate to the west, until they have occupied the entire adjacent region. They are now within the reach of the Gospel proclaimed by Rev. Dr. R. H. Nassau, his brother Missionary, Rev. Dr. H. M. Bachelor, and two native preachers. In the Inquirers' Class for Kängwe and the out-stations, there are twenty-three natives; and in the Kängwe Mission School, conducted by Miss Nassau, there is an average weekly attendance of thirty-six.

SINCE LAST OCTOBER, above 300 vessels of various sizes are reported as having been lost at sea, or wrecked! How many of their officers, crews, and passengers were prepared to die?



## FRENCH TRACT CIRCULATION.

"MY WHOLE HEART AND SOUL ARE WITH YOU IN YOUR WORK!" said the late Dr. Duff when referring to the movements of the Central Tract Dépôt in Paris; and every true-hearted Christian who knows the state of France will be prepared to say the same. Pure Gospel tracts are now being issued in large numbers from this dépôt (4, Place du Théâtre Français), for the benefit of the 37,000,000 French population whom the living voice of the Gospel preacher has not reached.

Information comes in from week to week of the interest awakened in all parts of France, where special preaching services are being held. The people come out by hundreds, and sometimes by thousands, to hear the Gospel proclaimed. They welcome tracts everywhere, and one scarcely ever meets with a refusal. Through the French Post office, tracts can be sent to all parts of the country, but men and means are greatly needed.

Each of the tracts issued contains a clear statement of the plan of saving mercy—"Salvation by the Blood of Christ."

Mrs. Pearse, who has had much experience for many years in tract giving, says, "I never get a refusal from the working-classes." She has found how acceptable they are on all sides to the military, tram and omnibus men, masons and poor women, and to old men and women on farms. The intelligent police have observed, "This is what we want." Railway men receive them with delight. A superintendent opened a closed door the other day that I might distribute to all the porters. The men employed in the public gardens gladly accept the tracts; also the road-sweepers, who read while leaning on their brooms, and then carefully fold and put away in their pockets. They accost me next time they see me for others. A sou wrapped in a tract delights the beggars; if a tract is omitted they pursue for the tract. "I care more for the pretty little writings," said a poor one-armed man, fresh from New Caledonia, "they are my only comfort in this life." The organ-grinders and ballad-singers like a sou, but they must have a tract along with it. The gas men are quite won. "Who is the lady who gives us these tracts for our good?" they asked of a neighbour. "Tell her they are not lost upon us." "Ours would be a sad life," said some men employed about the sewers, "if such as you did not show us a better life." "Cabmen delight in *L'Ouvrier Français* with *Le Vrai Bonheur* enclosed in it. The blind receive tracts that they may be read to them. No one should go out of their house without having some folded up—they take up no space."

## FRENCH CANADIAN MISSIONARY SOCIETY.

WE have received the Forty-first Annual Report of this Mission, which seeks the spiritual enlightenment of a million and a quarter of French Canadians, by means of Colportage and Mission Schools.

God continues greatly to bless these agencies. During the last year, 9 Colporteurs have been employed, and 141 young people have passed a Session in the boarding-schools at Pointe aux Trembles. Eleven of these have been hopefully converted; and most of those who enter as Roman Catholics, in leaving profess to follow the gospel. About 200 more applied for admis-

sion, but had to be refused from paucity of funds. Forty-seven pupils signed the Temperance pledge.

The following brief extracts from the journals of the Colporteurs will interest our readers.

I entered a house, and said, "Do you want a Bible—God's Word?" I was called an impostor by the wife, and prepared to leave, "You are not to go," said the husband, "till I know more of your book." I read four chapters. They bought the book and gave me a good dinner.

"At another house the Testament lent to them had been the means of reforming a drunken son, and a second copy was bought, and I spent many hours reading with them."

At T. I went to the shanty and spent three hours in reading and explaining the Bible to some fourteen men. Four men took Testaments and tracts. The foreman said, "We have had a splendid soirée; come back soon."

One man said, "I bought a Bible not long ago from a Colporteur, read it, and saw, by the grace of God, the errors of the Church of Rome. I went to the priest with my Bible, and asked him why he taught the people to burn the Bible—the Holy Word of God. I said to him, at the church door, in the presence of about thirty persons, 'You tell the people it is a bad book, because it does not teach them to confess to a priest, and to pray to the saints, &c. Now I find in that book, which I firmly believe to be the Word of God, by which you and I are to be judged, that God alone can forgive sin, and that there is but one Mediator, the Son of God—not the Virgin Mary, or any other saints in heaven, but Jesus only. If you will prove to me that this book is not the Word of God, I will remain a Roman Catholic; if not, I tell you before these people that I do now leave you and the Church, to follow the teachings of this Holy Word.' At this the priest made a rush at me, but I escaped out of his hands. Now, both my wife and her sister, with myself, have left the Church of Rome, and my delight is in the Word of God; and nothing gives me more joy than to read and teach it to our people. Nothing would please me more than to devote all my time to carry and read it to them."

Another man said, "Ah! sir, the Bible is truly my spiritual food, in spite of all our priests say; 'it is the only book that tells us of Jesus and His love in such a touching manner.'"

Again another man said, "Oh! if our priest would only speak to us so; it is love and pardon we want to hear of, and not vain ceremonies. Oh! when shall we have liberty to read and follow the Bible only."

"In another place no person would buy in thirty-two houses, at last in a small log-house where I got tea the house filled, and to a late hour I read and explained and sang hymns, and sold to two men."

"In G. village two years ago, it was impossible to visit more than four or five houses; now, I have been in ninety-eight houses, reading and speaking in all, and ten families regularly read the Scriptures." In many cases individuals, and even families, have left the Church of Rome during the year, and many more would do so but for the fear of man.

The remarkable results of these evening cottage meetings show that Colportage is the best means of reaching the rural French Canadians. As the Mission cannot now afford to pay an agent in Britain, and must depend upon the voluntary efforts of its friends, we will be glad to receive any sums entrusted to us for it.

## SPAIN.

THE FRIENDS OF EVANGELICAL CHRISTIANITY IN SPAIN will rejoice to know, that arrangements have recently been made for the establishment of a Mission College in Cordova. For some time, Spanish converts to Christianity, mentally and spiritually fitted for various Mission spheres, have been trained in Switzerland at the Lausanne College of the Swiss Free Church. It will be a great advantage, that in future, Spanish evangelists, colporteurs, and school-masters will have a training college in their own country. A house has been purchased at Cordova in Andalusia. One-third of the amount required for the purchase has been contributed by friends in Switzerland and England, and the remaining two-thirds has been lent by a friend. The foundation of the instruction given will be the Word of God. The conductors say:—"In starting upon this principle we believe we shall glorify the holy name of our Divine Master, and that He will bless the work which we, in our weakness have undertaken."

In a paper signed by Henry R. Duncan, Joseph Villicid, and Rafael Blanco, it is stated that "The churches in Andalusia have decided on making a collection quarterly on behalf of this institution. Much good-will and interest have been manifested by them, although so recently established; but their resources are very limited. The poor of this world more readily listen to and embrace the glad tidings of Salvation, and it is they who form the essential, living kernel of these churches."

Will Christians remember this work in their prayers, and hold out towards it the right hand of fellowship?

Contributions in aid of the Cordova Theological College will be thankfully received in England, by Miss Elizabeth Lucas, High Street, Wycombe.

THE SPANISH BIBLE CARRIAGE has obtained a prominent stand at Montserrat, the famous shrine of the Virgin in the north of Spain, which at this moment is celebrating its millennium.

THE SPANISH PEOPLE, in proportion to their population, since 1868 have bought more Scriptures than France or Italy.

## ITALY.

EVANGELICAL SERVICES IN ITALY have recently been conducted by the Rev. Dr. Somerville. The attendances at Florence and Rome were most encouraging. In the latter city British tourists and sun-embrowned peasants from the Campagna presented the usual picturesque and cosmopolitan aspect of a Roman gathering. The addresses were free from all controversial bitterness, and were enlivened by felicitous anecdotes. The interpreter was Rev. Signor Cocorda. His interpretation was followed with intense interest throughout. The services of the police present were not required.

FROM ROME, the Rev. James Wall writes of the "Commercial stagnation, partial failure of the crops, increased taxations, and of the tens of thousands in consequent misery." The Mission has many adversaries, especially the priests, who antagonize the spread of the Gospel by lavish presents to the young; by elegantly furnished school-rooms; soup kitchens; continuous visitations; and by the social influence and resources of the Vatican. Still the Christian Church has maintained its work, and has advanced, their trials having led them nearer to the Great Master.



## WEST INDIES.

CAPE HAITIEN is in the northern part of the island of Haiti or St. Domingo. The island is one of the larger Antilles of the West Indies, covering some 25,000 square miles, with mountains rising from 2000 to 8000 feet in height, and contains over 700,000 inhabitants. They speak chiefly the French and Spanish languages.

This lovely island has long had a few Christian Missionaries from the Episcopalians, Wesleyans, and Baptists, but for the last four years the last-named body of Christians have been represented only by Madame Cajou, who for years past has spent on the Mission

## THE BAHAMAS.

CHEERING REPORTS reach us from the various Mission Churches, in New Providence, San Salvador, Andros Island, Abaco, Exuma, Bahama, Eleuthera, and Ragged Island. Many conversions from darkness to light, and from the power of Satan unto God, have taken place on these islands. The Churches in the northern group have been greatly revived since the arrival amongst them of the Rev. David Wilshire. He has been enabled to visit the out-islands and stations, by the aid of a Mission Schooner; and many converts have been added to the various churches.

## CHINA.

AFTER MANY DAYS.—Dr. Meadows, in making a journey along the coast of China, called for a few hours at a small island, where he distributed some tracts and small religious books. The island remained unvisited by any European for thirty-three years, when a Missionary went thither and began to preach the Gospel. To his astonishment one of his hearers said, "We know that doctrine;" and on being asked whence they had obtained their knowledge, the man replied; "Many years ago a foreigner came here and left some little books and other writings, which contained that doctrine which you preach. He gave them to my father, who



CAPE HAITIEN, WEST INDIES.

twice and often three times as much as her very small allowance. She made a great many very heavy sacrifices, having sold her private land and property, portion by portion, till it has all gone!

A noble Christian woman, nearly sixty years of age, she is loved and esteemed by all. She has been most brave and faithful in her work for the spread of the Gospel. Several times in her tours and journeys over the mountains, along the slippery paths, she has fallen headlong, and her horse has died under her. During the last forty years she has had fourteen horses killed in this way.

She is now a most efficient helper of Mr. Papengouth, the Missionary who has recently been stationed on this island.

Missionary labour has not been without fruit in Haiti.

## CAMEROONS WEST AFRICA.

THE WORK OF THE LATE ALFRED SAKER on the shores of West Africa has been thus spoken of by a modern African traveller, no friend to Missions, and having but little sympathy with Christianity:—

"I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished; witchcraft hides itself in the forest; the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvellous to mark the change that has taken place in the natives in a few years only. From actual cannibals many have become honest, intelligent, well-skilled artisans. An elementary literature has been established, and the whole Bible translated into their own tongue, hitherto an unwritten one. There must surely be something abnormal in this."

charged me when dying to read them, and keep them carefully, and perhaps some day God would send some one who would teach us the doctrine more fully." The result of the seed sown by Dr. Meadows, thirty-three years before, was the formation of a church which speedily numbered sixty members, and is now in a healthy and thriving state. Surely these facts contain encouragement, not only for Missionaries, but for tract distributors generally, and for all who are engaged in sowing the good seed of the kingdom.—*London Missionary Chronicle*.

TWENTY CHINESE, whose interest in Christianity had been aroused by the perusal of Scriptures purchased of Mr. Murray, the Peking Agent of the Scottish Bible Society, have recently become candidates for admission into the Christian Church.



## CHINESE MANDARINS.

THERE ARE NINE RANKS OF MANDARINS subordinate to each other, and subordinate to the Emperor. He is called "the August Lofty One;" "the Celestial Sovereign;" "the Son of Heaven;" and by similar grandiloquent titles. It is by a nominally decimal system that the Emperor, by the aid of his Mandarins, is enabled to govern the vast empire of which he is the head. The nine ranks of officials are chosen from amongst those who have passed successful examinations. These officers are known by the colour of the buttons or stones they wear in their caps. Some of the buttons are of ruby, coral, or sapphire. Officers of the third rank also wear a one-eyed peacock feather. They are generally intelligent and shrewd, but are often very corrupt and extortionate, using their power for selfish ends.

REV. J. R. WOLFE, OF FOO CHOW, says:—"About three months before I left China last year, a man knocked at my study door. I said to him, 'What do you want?' He replied, 'I have come from such and such a place, and I want you to send a catechist to my village to teach us about the Gospel of the Lord Jesus Christ.' I said that in consequence of pecuniary and other difficulties we were unable to do so. Again he begged me to send a catechist, but we sent him back with this answer, 'No.'

In the course of a fortnight he returned, with three other men, and repeated the request. I consulted my colleagues, and we came to the conclusion that we could not send a catechist. At the end of three weeks the man came back, with four or five others, and again asked for a catechist, but the answer was the same: 'We cannot send you a catechist, but we advise you to go home and pray together.'

Three days after that they came back, and the next news was that the man had committed suicide because we could not send him a catechist to teach him about Jesus.

No one but a Missionary who looks into the dark abyss can fully understand the scene that this sad incident brings before him. Let us determine that there shall be no more suicides among the Chinese because we will not send them the news of the Lord Jesus Christ."

THE VAST INFLUENCE OF HAN-KOW as a Mission station has recently been proved in a most interesting manner. It will be remembered that this city is about 600 miles from the ocean, at the junction of the Yang-tse and Han rivers. Crowds of visitors from the other provinces are so incessantly surging through the thoroughfares of this city, that it has

assumed the title of "The Port of the Nine Provinces," and the "Centre of the Empire;" consequently, at Han-kow thousands of these strangers hear the Gospel during their stay. The Rev. Griffith John says:—"Away more than a thousand miles, in Sze-Chuan, I have met with men who had heard the Gospel in Han-kow, and knew me as a Christian teacher. In this province our chapels are known everywhere,



CHINESE MANDARIN.

and it would be difficult to visit a city or town in which the Missionary would not be recognized as a 'Gospel Hall teacher' of Han-kow."

"THE PROSPERITY OF THE MISSION AT WU-CHANG is said to be owing greatly, under God, to the exertions of the converts themselves in their effort to tell the Gospel news to others."

THE COREAN NEW TESTAMENT, in a new version, is about to be printed from type supplied by type-founders in Japan.

## CHINESE CONVERTS, AND THEIR INFLUENCE.

ON the last visit of Rev. Griffith John to the Wei village in Hian-kan, he had a beautiful illustration of the influence of a godly life upon the heart of a parent. A young man of that village joined the church about three years since. His father was bitterly opposed, and up to the last visit could not be persuaded to come near the Missionary. He then came to see Mr. John, and in course of conversation said, "I know that there is a Holy Spirit in the religion of Jesus."

He was asked how he knew; and his reply was, "I know, because the heart of my son has been changed since he became a believer, and because he is a new man altogether." Then he said that his heart-opposition to Christianity had passed away, and that he hoped to be a Christian himself soon.

This testimony borne by the father to the great change which has taken place in his son Mr. John knew to be true. He is unquestionably a "new man altogether."

At the Liu village, in the Hiau-kan district, a leper was baptized. He is the scholar of the village, and though a leper, a man of some influence. On the previous visits he conducted himself with a good deal of haughtiness. The Missionary however saw that he was taking in every word and every idea, but he seemed to treat the message with sullen contempt. This time he came forward for baptism. He was as humble as a child, and as respectful as he could be. After his baptism the Missionary asked him to pray, and he offered, says Mr. John, one of the most remarkable prayers I have ever heard from Chinese lips. I left him still a leper in body, but, so far as I could judge, wonderfully cleansed in soul.

Another man was recently baptized, whose brother and several of his relatives have for a length of time been Christians. His wife and her relations formed the barrier in his way. He said at length that he had fully made up his mind to join the church, *though it should cost him his life.*

When his wife heard that he was really going to take the final step, and that he had spoken to the Missionary about it, she threw herself into the river and attempted to commit suicide; but she was rescued by her neighbours. Her mad conduct did not deter Liu from carrying out his resolution, for on the following Sunday he was admitted into fellowship, in the presence of a large congregation, among whom there were not a few from his own village. This man, during three or four years, has been an active propagator of the truth, though not before a professed Christian.



## NORTHERN INDIA.

A MOHAMMEDAN SOME DISTANCE FROM LAHORE, went forth with a maulvi, to encounter a white missionary then visiting the village, and according to his own impression easily silenced him. Next year the village was visited by a native missionary, who left some Christian books, including the New Testament, which the Mohammedan, whose ease we now give, read through, and then pronounced it a very bad book!

"Some time after, he heard of the conversion to Christianity of a native magistrate in a neighbouring town. He fearlessly wrote to him, and told him he had made a great mistake, not in forsaking Hinduism, but in passing by the blessed religion of the Prophet. The magistrate, not at all offended, thought that such an honest youth would be worth getting hold of; and replied kindly to him. A correspondence ensued, followed by frequent interviews; by God's blessing on which (not only in the argument employed, but on the Christian character displayed by the magistrate,) our friend lost his faith in Islam, and obtained a conviction of the truth of Christianity. He was sent to the Rev. Sadiq Masih, of Amritsar, for the removal of his remaining doubts, and for fuller instruction in Christianity; and was baptized by him in February.

On his returning to his village for a short visit, he suffered of course a good deal; but the opposition of his enemies was partly disarmed by their seeing him entirely unchanged in dress, name, and mode of eating, in fact in everything *except* the Christianity which was now in his heart, and in his life.

Immediately afterwards, he came to the Divinity school, and no student has displayed more avidity for instruction, more docility when instructed, or more zeal for the salvation of his co-religionists, than he. It will not be wondered at that he has already made great progress.

He desires not to become the paid agent of any society, but to earn his livelihood by shop-keeping, to which he has been accustomed, while spending his leisure in preaching Christ, and commending the Gospel by conducting business in a Christian way."—*Rev. W. Hooper.*

AN AFGHAN POPULATION IN BRITISH TERRITORY is resident in DERA ISMAIL KHAN, and in a neighbouring town called TANK, both North-west of the Indus. Here Rev. William Thwaites, C.M.S., and a native medical Missionary, Rev. J. Williams, are labouring. There are about thirty Christian adherents, including nine communicants, connected with the two places.

During the year, 8764 patients attended Mr. Williams's Mission Hospital at TANK, where they were brought under Christian influence whilst attempts were being made to cure their bodily diseases. As a healer of the body Mr. Williams is often invited to the houses of the more well-to-do inhabitants. In this capacity he also travels considerable distances, and has had many visitors from the hills—wild, fierce-looking men, not pleasant to have as enemies, but they look on John Williams as their very good friend. He seeks and finds opportunities to sow the seed of truth in the minds of every patient.

A present of good English medicines would be of great service to him.

## MICRONESIA MISSIONS.

MANY INTERESTING ILLUSTRATIONS have lately been made known as to the unspeakable blessing that has followed Missionary labour in Micronesia. In Ponape, for example, Mr. Sturges, of the A.B.C.F.M., has made it a main object to raise up suitable workers for foreign fields. The islanders all around have long professed to be the subjects of true Christianity, and have been organized into Christian congregations. These native churches are now supporting and sending out Missionaries to the heathen of the adjacent groups of islands, who have not yet been evangelized. Their movements have been assisted by the American Mission ship *The Star*. Not long ago they started a Mission on the island of Ruk, on the Hogolu lagoon of the Mortlock islands.

The vessel arrived about ten o'clock with its precious freight: Mr. Sturges, Moses and Deborah, a Ponape couple, and a Ruk chief from the Mortlocks, who had become a Christian. They went on shore to hunt up the people, and found a great crowd gathered in front of a "big feast house." Mr. Sturges says:—"On giving them the Mortlock salutation, multitudes, headed by the king, rushed down and jumped into the water, laid hold of our boat, and literally bore us up to dry land. It was a scene for the painter rather than the pen. An immense yamana-tree with its huge branches spread its intensely green shade over a little bay and grassy slope, on which swarmed multitudes of rather noisy but not rude natives, whose thoughts and intents we could not know. The king came forward, and on being introduced to the captain, led him and the Missionary up the slope and into the immense house, and, pointing to a platform on a big canoe, asked the guests to be seated. The crowd rushed in and quite filled the house.

"After a few moments the king brought in his own hands, on a wooden tray, what looked like apple-dumplings covered with milk, and placed the tray before us. I was not slow in getting out my pocket-knife and appropriating one. The dish was inviting; and moreover, on all these islands, to eat or taste of food together is to be friends. There had been nothing to excite our fears; still it was a relief to have the food so quickly brought on, and the leaders of both sides partaking of a friendly meal together. Then followed a more formal introduction after the approved style of these very polite heathen.

"The king is a very fine specimen of an unsophisticated savage, rather extravagantly adorned with ornaments of beads and rings not less than a foot in length. The crowd being called to order, the great object of our coming was introduced.

"After a few words of explanation, the question was put, 'Do you want to know and worship the true God, and do you want these teachers we have brought for you to stop on your islands?' The king and his chiefs answered very promptly in the affirmative. On taking the vote as to whether teachers should land, there was a pretty respectable show of hands, and a good degree of unanimity about their support.

"The next morning the king and chiefs visited the ship, and then a suitable site was chosen for the Mission station, and a house readily granted for the teacher to live in.

"Before leaving, Mr. Sturges took Moses and Deborah by the hand and led them out in

front of the king and queen and people, telling them these were his children, and he had known them from little children, but he would now give them up to be their teachers. He then asked who would be their father and mother and care for them, and there was a general response—"I will, I will, we *all* will love and obey them."

THE HAWAIIAN ISLANDS OF THE NORTH PACIFIC, which have so long been blessed with living Christianity, have recently received a stimulus in the right direction by the immigration to Honolulu of about one hundred Christian Chinese, men and women, converts from the Basle Mission in the vicinity of Hong-kong. China has become too small for the Chinese, who are now spreading over the world.

The Basle Mission in Hong-kong and its neighbourhood began in 1817, has nine European and three Chinese Missionaries, and 1018 church members in full communion. Already 4500 dollars have been raised for the site of a Chinese church in Honolulu, chiefly from Chinamen themselves.

The Chinese who have of late been spreading over Polynesia are said by the Rev. Dr. Damon to bear excellent characters. This is believed to be the result of Christian Missions amongst them before they left their own country.

## NOTICES OF BOOKS.

"*The Gospel in all Lands.*" Illustrated. Edited by Rev. ALBERT B. SIMPSON. 25 cents per copy, or \$2 per annum. NEW YORK: A. D. F. RANDOLF & Co., 900, Broadway. CHICAGO: F. H. REVELL & Co., 148, Madison Street.

This comprehensive and beautiful publication supplies Missionary histories on a large scale. It takes up one country at a time, and gives a clear condensed account of its present condition, and of the extent and progress of its Christian Missions. Some of its pictorial illustrations are very good. The book furnishes matter for close and careful thought, and will doubtless be read by large numbers with the deepest interest.

"*Alaska, and Missions on the North Pacific Coast.*" By Rev. SHERLDON JACKSON, D.D. Fully Illustrated. NEW YORK: DODD, MEAD, & Co.

This book is a first-class contribution to the Missionary geographer. Its details cover an extent of territory equal to 2200 miles, in an air-line from East to West, and from 1400 miles from North to South. It is a book which proves that "San Francisco is the great middle city between the extreme East and West of the United States." The account it gives of its various tribes, their customs, houses, dances, feasts, religious beliefs, and Christian Missions amongst them, is very full, interesting and arousing. No Sunday School, Mission, or Geographical Library should be without it.

"*What do you think of Him?*" By Rev. FRANK H. WHITE. 6d. per dozen, 4s. per hundred. LONDON: HAUGHTON & Co.

A precious earnest book, on the most precious of all subjects, suitable for enclosure in letters to the unsaved.



## AMONG THE MODOC INDIANS.

THE SOCIETY OF FRIENDS' MISSION IN NORTH-WEST AMERICA has received much encouragement in its labours among the Modoc Indians. The contrast between the state of things four years ago and the present time shows the power of Gospel influences.

The first Mission service, four years ago, was arranged by Friend Tuttle and a Missionary of the American S.S. Union. In a miserable cabin these Missionaries met *Bogus Charley*, the chief, and got him to agree to gather his people on the Lord's Day, and read and interpret the Scriptures to them. The men hovered around the door, some in blankets, and some in white men's dress. The women squatted on the floor, or lay on the grass outside; but in that cabin, and among these people, a Sabbath School was then organized.

Contrast these facts with the present state of the Modoc Mission. "Last Sunday," says the same Missionary, "in company with the same minister of the Society of Friends, I held a meeting there in a large frame building. As we approached it, we heard the melody of 'Ninety and Nine' from rich Modoc voices. The well-furnished and well-furnished room was well filled with well-dressed dusky people, males and females on different sides. How changed! The agent, a Christian man, was present, with his attachés, and a number of white people from Missouri.

After the Missionary's address, Indians followed. *Steamboat Frank*, a preacher licensed by the Friends, stood up—erect, tall, well-formed, in a suit of black cloth, neat white shirt, white cravat, his well-brushed hair shining like a raven's wing—and welcomed the Missionary. He spoke of the great changes among them; and of the whites present he said, 'They seem like brothers!'

*Bogus Charley*, the chief, said:—"I don't drink whisky, play cards, nor swear. I left off these like I take off my coat. We done bad. 'Tis hard work. We'll do the best we can. I been tried in my heart. Twenty-six years ago I know'd *Shay-Nastie-Jim*. We good friends. Now we bad friends. I pray God morning and night to make my heart better.'

Then *Bogus Charley* walked across the room to his old friend. They shook hands heartily, and knelt; while Mrs. Tuttle knelt beside them, and prayed that the Holy Spirit would make them good friends. Tears ran down their faces, though not a muscle moved; while all the whites wept, deeply moved, and went and shook hands with these moral heroes.

When these poor Indians were brought together into the presence of the Lord Jesus, peace was the result. 'He is our peace who hath made both one.'

## FOR THE GIRLS.

## SIGNAL LIGHTS.

A SWEET LITTLE GIRL CALLED MARY was the daughter of the captain of a large ship. Sometimes she went with her father to sea. During one of those trips she sat on a coil of rope watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, miss; if we don't hang out our lights we might be wrecked."

Mary watched him for some time, and then she ran away, and seemed to forget all about the signal lights; but she did not, as was afterwards shown.

The next day she came to watch old Jim trim the lamps; and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths, and old Jim began to swear awfully.

Mary slipped from her place, and ran into the cabin; but she soon came back, and put a folded paper into his hand.

Old Jim opened it; and there, printed in large letters—for Mary was too young to write—were these words:—

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

The old man looked into her face, and asked,—"What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out; so I thought you had forgotten it," said Mary.

Old Jim bowed his head, and wept like a little child. At last he said,—

"You are right, missy; I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Little Mary had become a Missionary to old Jim. She gave him a large Bible, and on its cover he has printed,—"SIGNAL LIGHTS FOR SOULS BOUND FOR HEAVEN." *N. Y. Ob.*

## A SERMON WITHOUT A WORD!

A MIDNIGHT REVEL, full of hollow vanity and dissipation, was going on one Saturday night in the city of Edinburgh. The people of the house in which the revel was being held, were a family of some note, which belonged to the St. George's Church congregation. Its minister Rev. Dr. Andrew Thomson, had been out late that night to visit a sick member of his flock. On his return home, his eyes chanced to light on this house, whose windows were brilliant with the glare of festivity. The minister paused, as he saw the shadows of the dancers on the window-blinds of the lighted drawing room; he could hear the sounds of the music and the voices of revelry. Taking his resolution, he stepped up to the door-way and rang the bell. Without speaking a word to the servant who opened the door, he went upstairs, entered the room and stood right up in the midst of the dancers.

Had a spirit from the other world appeared, the party could not have been thrown into a state of greater embarrassment and confusion. The music ceased, the dancers stood still, a silence as awful as death followed, whilst the bold intruder surveyed the company with a stern glance. Not a word did he utter; not one tongue was moved to ask, "What doest thou?" As the penetrating glance of reproof fell in turn on each one of the confounded revellers, every countenance fell, and the bravest quailed. The piercing eye and solemn presence having accomplished the work of admonition, the minister retired amid the same unbroken silence. It was a bold stroke, but God blessed it, and it was the beginning of a work of the revival of genuine Christianity and reformation in many a family in the Scottish Metropolis.

## SOWING AND REAPING.

THIRTY YEARS PASSED BETWEEN THE SOWING AND THE REAPING AT THE HINDOO JUNGLE VILLAGE OF TUMKUR. About four years ago a man came to the Mission-house, asking to be baptized. It appears he had heard the Gospel thirty years before from a Missionary. He had gone back to his village, and during the thirty years never communicated with any Missionary; but the Word had found a lodgment in his heart, and he gradually gave up idolatry, then drifted into Pantheism, then into Atheism, and then he came back to Goobee and asked for the Missionary; but the Missionary had passed away, and the man was brought on to Tumkur, and after some examination he was baptized. We went down to his village. It was a solitary village right out in the jungle, and after some intimacy with the people, after placing a school-master in their midst, we baptized some eight of them, and now we have a native church in that remote village. There is a chapel there, and the year I left India those poor people as soon as they had reaped their harvest sent me 27. 10s. All that came about by the preaching of the Gospel to a man some thirty years ago. All over the country these little churches are rising up. They look small at the present time, but they are glorious churches, they have come out of great tribulation. We have laid the foundation well, Jesus Christ Himself being the chief corner-stone; and if all of us left India those churches would not leave; they could not be pulled up now; they have got right down to India's life; they are indigenous to the soil. Like a shaft of purest light amid the murky gloom—like some green plot amid the tangled mesbes of the forest, those churches appear, and one may at times catch the outlines of the stately structure that is to be.—*Rev. J. C. W. Gostick.*

A RANSOMED SLAVE.—In Constantinople there was an English officer, who, walking along the market-place one day, saw a number of persons chained together as captives, about to be sent across the sea to some unknown country. He was struck by the appearance of one man, who, when he saw the compassionating countenance of the officer, put his hands together and said, "Sir, ransom me, and you will never repent of it." The expression and manner of the poor captive were such as to strike the officer's attention; he saw that he was a man of education and superiority; he stopped and talked with him, and discovered that the price of his ransom would be 200 rupees, about 207. He paid down the money, and when the chains were unloosed this good man fell down before his deliverer, clasped his feet, and cried, "Sir, I can never leave you as long as I live; every drop of blood in my veins thanks you; every power I can put forth belongs to you; I am your slave for ever." You see the application. You know the price that was given for our ransom. We belong to Him who gave for us not a few perishable coins, but His own most precious blood. Christian young men and women, will you not throw open your hearts to the lesson, and cry to Him, "Every drop of blood in my veins thanks Thee; every power I possess, body and spirit, for time and eternity, belongs to Thee, and to Thee alone?"—*Rev. J. Bate, Allahabad.*



### DATES AND THE DATE-PALM CLIMBERS OF CEYLON.

THERE ARE TWELVE SPECIES OF PALMS INDIGENOUS TO CEYLON, of which the cocoa-palm is probably the most numerous, there being, according to estimate, no less than twenty millions of its trees on the island. The taliput,

crowned at the summit by a tuft of long pendant leaves. The leaves are ten or twelve feet long, composed of alternate narrow folioles.

The fruit is disposed in ten or twelve very long pendant bunches, each weighing twenty to twenty-five pounds. These are easily cut by the date climbers, who raise themselves by

apart, and at the root of each, a little trench is dug, which is filled at pleasure. The date-palm is reproduced from the roots, from shoots, or by planting the axil of the leaves in the earth. The wood is very hard, almost incorruptible, and is used for building. The leaves, after being macerated in water, become supple, and



CLIMBING THE DATE-PALMS IN CEYLON.

the palmyra, and the jaggery palms are great beauties; so is the date-palm seen in our cut.

As the date is a nutritious article of food, it is largely cultivated and gathered both for home and foreign consumption. The tree itself has a majestic appearance, as it rises to sixty feet and upwards. Its trunk is straight, simple, scaly, elegantly divided by rings, and

repeated jerks, to the required height. The fruit is an oval, soft, fleshy drupe, having a very hard stone, with a longitudinal furrow on one side, and, when fresh, possesses a delicious perfume and taste. They are sugary, very nourishing, wholesome, and require no preparation.

The trees are placed fifteen or twenty feet

are made into hats, mats and baskets. The petioles afford fibres from which cordage is made. The nuts, after being burnt, are used by the Chinese in the composition of Indian ink. Palm wine is also made from the juice of the trees. Some of the date-climbers of Ceylon have become Christians, but most of them, it is feared are still heathen.



### MISSIONS TO CEYLON JUNGLE VILLAGES.

TRAVELLING through a dense Ceylon jungle in which the cheetah and bear are found, Rev. J. G. Trimmer not long since visited the heathen village of Tirukovil. The inhabitants of this jungle village have little, if any, intercourse with civilized towns. Here, however, the Gospel is being preached by a native convert, and occasionally by an ordained Missionary.

About twelve miles from Tirukovil is a place called Komari, which was visited by Mr. Trimmer during the same tour. The day he went there it was intensely hot. After a long and weary ride, as soon as he reached the village, he was glad to seek the shelter of the rest-house. He found he had done wisely in taking his breakfast with him, as no rice could be obtained

### RUSSIA.

#### ASTRAKHAN, AND ITS PEOPLE.

ABOUT THIRTY-FOUR MILES from the entrance of the Volga River into the Caspian Sea, on the island of Seitz, is the capital city of Astrakhan. It is four miles and a half in circumference, contains some 3800 mean wooden houses, and about 30,000 inhabitants. The viceroyalty of which this city is the centre, bears the same name; but it covers 293,000 square miles, and contains about two millions, six hundred thousand souls.

There are beautiful gardens and vineyards surrounding the city itself; and its river,—the Volga, contains abundance of fish, particularly the sturgeon. It is chiefly on this account

“THE SOCIETY FOR SPREADING THE GOSPEL IN RUSSIA,” reports “that new life is stirring within the communion of the Greek Church in the great Northern Empire. Colporteurs in various parts of Russia find a new thirst for the Word of God, and numerous are the instances which might be furnished, to prove that the people regard the Bible as a treasure which it is their joy to possess.

“The Bible Society sent a good stock of Testaments for sale to a priest living in a village. On the following Sunday, after church service was over, the priest told his parishioners that a Testament ought to be found in every household; he added, ‘In it you will find God’s love to man,’ and spoke highly of the efforts of the Bible Society in spreading the Gospels all over Russia, and selling them at a very low price.



ASTRAKHAN FAMILY, RUSSIA.

in the village. Such was the extent of the famine, that people were living on plants gathered from the jungle, and bread made from the inner bark of a tree. The taste of the latter is not at all unpleasant, but as daily food it was neither wholesome nor nutritious.

Here fourteen adult candidates were waiting for baptism. A Christian church and schools, and a native Mission station, could have been established, but the home committee required retrenchment. This was hard to accede to because the Holy Spirit of God was evidently working amongst the people. Light is gradually dispelling the darkness of Ceylon.

One Society reports no less than sixteen hundred children belonging to Buddhist families attending their school in Colombo. Some of the coloured children in this city know enough of the Bible to become teachers in England.

that as many as twenty thousand visitors, Armenians, Tartars, Persians and Hindoos, spend some time in the year there. Sixty vessels and seven caravans arrive in Astrakhan, on an average every year. They bring with them silks, cottons, drugs, other valuables, and even Bibles; and take away leather, linen, European merchandise, and salted sturgeons. These latter are as much valued in Russia as the haddock is in Scotland.

Thirty-seven Greek churches, two Armenian, two Roman Catholic, and one Protestant Church are found in the city. It also has fifteen Mohammedan Mosques, and one Hindoo temple. Altogether the city is a strange conglomerate. A small amount of light struggles with a large amount of darkness. Can anything more be done for the spiritual good of influential Astrakhan?

He urged the people to buy the Testaments, and told them to take them when they went in the fields, &c., adding, ‘You will find in God’s book the salvation of your souls.’ In two weeks the priest had sold fifty Testaments, children from ten to thirteen buying them also, and with much joy taking them to their homes. Another priest took great interest in spreading the sale of the Testaments. In another village, a priest passing one Sunday afternoon close by the windows of a cottage, heard some one reading aloud; it was a master mason, reading the Gospel to his men from a Testament, old and torn. When they knew the priest had nice well-bound ones to sell, they very willingly bought a quantity of Testaments both for themselves and for others. A nun in a Greek convent near Moscow, who had been reading the New Testament, exclaimed, ‘It is life! it is freedom!’”



## DAYAKS OF BORNEO.

THIS WILD ENERGETIC RACE, many of whom have heard the Gospel from the Dutch and German Missionaries, are much engaged in the cultivation of pepper, tapioca, and rice; but they do not spend more time than they can help in manual labour. Of some it is said "they seek heads, not rice." Very extensively they are cannibals, and decorate their houses with human skulls. Some of them are slave dealers. They are very superstitious, and are largely guided by omens, taken from the movements of birds, beasts, and reptiles around them. The cry of a deer is at all times considered a bad omen, consequently they delight in hunting the deer, in the manner seen in our cut. Their horns are used as pegs, and as many as forty-three have been counted in one house. When a couple are newly married, if a deer, antelope, or a moose-deer, utter a cry at night, it is an omen for ill; they must separate, or the death of one would ensue.

As their houses are built on poles, the head-hunters will sometimes set fire to rice-stalks beneath, and when the family rush out, they kill them. Some who see the fall of their companions, or are bewildered by the smoke, stay in the house, and are burnt to death. The heads of the killed are then cut off and carried away in triumph. Many other modes of wholesale murder are also practised. Families and tribes are considered of importance in proportion to the number of skulls they possess.

Since the settlement of the English resident at Brunei, the influence of the Sultan has been used to check such horrid practices, but they are still largely carried out in the country districts. The Gospel is also beginning to tell in its loving and purifying power among many of the Bornean tribes, details of which we hope to furnish in future numbers.

The dress of the Dayaks is very simple. The men wear a strip of cloth round their loins; a jacket and head-dress, the last sometimes of bark, and fantastically put on; their ornaments are brass rings, necklaces of heads or tiger-cats' teeth, and very neat plaited rings of rattan. The women wear a short petticoat, a jacket, and round their waists a band often ten inches wide of bark or bamboo, kept together by wire. It fits tight, and is seldom removed.

## FOR THE BOYS.

## THE MARTYR OF BOKHARA.

(Continued.)

SABAT had hoped that Abdallah would have recanted when offered his life; but when he saw that his friend was dead, he gave himself up to grief and remorse. He travelled from place to place, seeking peace, but unable to find it. At last he thought he would visit India. He accordingly came to Vizagapatam. Soon after his arrival he was appointed by the English Government a Mufti, or expounder of the Moslem law.

And now the time drew near when a striking change was to take place in his own views. While he was at Vizagapatam, exercising his professional duties, Providence brought in his way an Arabic New Testament. He read it with deep thought, the Koran lying before him. He compared them with patience and solicitude, and at length the truth of the Word fell on his mind, as he expressed it, "like a flood of light."

Soon after he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a profession of his faith, he was baptized by the Rev. Dr. Ker, in the

English Church by the name of Nathanael, in the twenty-seventh year of his age.

When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they sent his brother to India to assassinate him. While Sabat was sitting in his own house at Vizagapatam, his brother presented himself under the disguise of a faquir or beggar, having a dagger concealed under his mantle. He rushed at Sabat and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home in peace, with letters and presents to his mother's house in Arabia.

Sabat seemed now desirous to devote his life to the glory of God. He resigned his office, and came, by invitation, to Bengal, to assist in translating the Scriptures. There he published several works. His first was entitled, "Happy news for Arabia," in the common dialect of his country, containing an eloquent elucidation of the Gospel, and a narrative of his conversion.

Proceeding to Dinapore, Sabat spent two years with Henry Martyn, assisting him in the translation of the Scriptures. During this time he was conscious of a great struggle within. He declared to Mr. Martyn that the constant sin that he found in his heart filled him with fear. If the Spirit of Christ is given to believers, why," said he, "am I thus, after three years believing? I determine every day to keep Christ crucified in sight, but soon I forget to think of Him. I can rejoice when I think of God's love in Christ; but then I am like a sheep that feels happily whilst he looks only at the pasturage before him, but when he looks behind and sees the lion he cannot eat." Considering these statements, and his great earnestness, Henry Martyn was led to remark, "not to esteem him a monument of grace, and to love him, is impossible."

(To be continued.)

## HEART-LONGINGS OF A CHINAMAN.

IN THE PROVINCE OF FUH-KIEN there are a great many persons seeking after God, but they say, "We can never hit upon God." Let me give you an illustration of this large class.

About seven years ago I visited Chak Tu, a large city in the northern part of the province. We opened a chapel there, and it was a great day in the town, because the foreign man had come there and opened a Religion Hall. The people came in crowds to listen, and as they went through the principal street they made a great noise and commotion. They met a blind man, seventy-five years of age, who inquired what all the noise was about.

They said, "Don't you know that we are going to hear the foreign man who has opened a Religion Hall?"

Then the old man said, "I will go too." They took him by the hand and led him down the street, and brought him to the Mission Chapel. The Missionary got up at the other end of the chapel and read this text:—"God so loved the world that He gave His only-begotten Son, that whosoever believes in Him shall not perish but shall have everlasting life."

Then the old man jumped upon his feet and clapped his hands and said, "Thank you, sir, very much, that is just what I have been longing for and praying for many years."

The people said, "He is mad; turn him out."

He answered, "No, I am not mad, but I

know what I want, and what I have been praying for for many years." Six months after that I went to the same place, and seven men were brought to me for baptism. Among them was the dear old blind man. Every man who is baptized is called upon to stand at the font and to declare to the congregation what God has done for his soul. Now this was the old man's story:—

"When I was twenty-five years of age I came to the conclusion, like many others, that idolatry was vain. In despair, one morning, as I was walking behind my house in a field, I saw a glorious ball of fire jump up out of the East, and I fell down and worshipped the rising sun, saying, 'O Sun, take away the load from my heart.' Again in the evening, as the sun was going down behind the hills, I said, 'O Sun, before you go, leave a blessing behind thee, and take the burden from my heart.' For two years I worshipped the rising and the setting of the sun, but the burden remained on my heart still. Again, as I was walking in the fields, I said to myself, 'Perhaps the moon can save me,' and I prayed to the moon for twelve long months. But no peace came to me either from the sun or from the moon. Next I turned to the glittering stars, and for a year I worshipped them. But they brought me no comfort. One day I threw myself on the ground and said, 'If there be a Ruler above the stars, reveal thyself to me.' But no voice came from the Ruler above, and I went on my weary course in the world till I became a blind old man bearing a burden in my heart, when I heard a commotion in the street, and asked what it was all about. I went to hear the foreign man preach. I heard him describe the great God above, and then he went on speaking of His love to man. I could stand it no longer, and jumping on my feet, I exclaimed, 'That is just what I want.' Now to-night here I am, standing at this font, about to be received into the Church of Jesus Christ, and I can say with Simeon, 'Lord, now let me die in peace, for I have found my Saviour, and the burden is taken away from my heart.'"

Help us, my friends, to carry to the heathen this glorious remedy, which can alone take away the burden from a man's heart, and to send it to these hundreds of thousands of Chinese who are groping for the truth, but who can never "hit upon God."—*Rev. J. R. Wolfe.*

A CHINESE YOUTH died lately of consumption at Oakland, California. He died in the full faith of the gospel. When nearly gone, Mr. Condit, the Missionary, said to him, "Jesus loves you." At the sound of Jesus' name, a smile lighted up his face. He has undoubtedly gone to be with Him.

IN AN ELECTION the first votes recorded count all the day long, and so encourage the party all through the anxious hours of polling. When men give in their names for Jesus and His cause in the morning of their lives, their whole existence influences their time, and their encouragement to the good cause is life long. Young people, remember this!—*Rev. C. H. Spurgeon.*

AN EX-DAIMIO IN JAPAN, who has been studying books in various foreign languages, including the Scriptures, has adopted this sentence as the motto of his life, "Faber fabriendo fit faber"—The smith by smithing becomes a smith.



## MEXICO.

THE REMARKABLE WORK which has been growing up for some years in Mexico, had its origin in the very heart of the Romish Church. "The seed was the Word of God." It differs from other Christian Missions of our day, in that the apparent impulse came not from a living Missionary, but from the Bible. Through the silent influence of the Holy Scriptures, it sprang into life from the bosom of the Papal communion.

While this spiritual work was going on in the hearts of multitudes, religious liberty was proclaimed in Mexico. This led the Bible Society to send to the country a supply of Spanish Bibles. The books found hearts prepared to receive its truth. Over 100,000 copies of the whole or part of the Scriptures have been sold there since that time. Francisco Aguilar, a distinguished Roman Catholic ecclesiastic, was among the first to come out from Romanism, and form a Protestant congregation for the worship of God in the Spanish tongue, in the city of Mexico, and for the preaching of the Gospel. His thought was to establish a church, evangelical in doctrine, and assimilated in model and polity to the Primitive Apostolic pattern. This congregation steadily grew in importance and spiritual power, until, at the end of two years, Aguilar was cut off by death. Among his papers was found the translation of a little volume, in which the right and duty of every man to search the Scriptures was powerfully argued. This was published.

The attention of the bereaved flock was directed to the United States, and the Rev. H. Chauncey Riley, of the Protestant Episcopal Church, was induced to go to their aid. Having been born in Santiago de Chili, in South America, and having spent a large part of his life among Spanish-speaking people, therefore knowing well their habits and modes of thought, he was eminently fitted for the post. Going out at his own charges, he got possession of two large buildings, formerly Romish churches, in the heart of the City of Mexico. He laboured effectually in consolidating the Reformed body both publicly and from house to house, in the preparation of a Liturgy, and in organizing a Synod. Last year he was consecrated Bishop of the Valley of Mexico, by Bishops of the Protestant Episcopal Church of the United States. Having consecrated his private fortune to the work in Mexico, he can no longer sustain its burden without further help from without; he is therefore at the present time visiting England, to plead for the newly-formed church, which is struggling against so many difficulties.

More than forty of the members of the Mexican Church have died the martyr's death; and in some parts, even now, the congregations are in great peril; yet at every turn, there is abundant and touching evidence of the steadfastness of their faith. The social stigma attending the confession of the Reformed faith has hitherto deterred the more wealthy, and, with a few exceptions, also the more influential in Mexico, from aiding the work of the church.

The Romish party, unable to crush the movement, determined to employ argument. They selected one of their most learned ecclesiastics, Manuel Aguas, a Dominican friar, and very popular as a preacher. But the Lord led him by a way he knew not. He was himself vanquished by the power of the truth. "There fell from his eyes as it had been scales." He discovered that he had been all his life in dark-

ness, and that the work he had undertaken to oppose was of the Lord. The Church of San Jose de Gracia was about to be occupied. Loud and deep were the threats. What added fuel to flame was the announcement that the preacher on that occasion would be none other than Manuel Aguas! With Apostolic boldness, the converted friar ascended the pulpit, and before an immense audience proclaimed the Gospel, with intellectual power, fervour, and eloquence, and gained the respect of his bitterest enemies. He boldly accused Rome of the sin of idolatry; and the shock given on that day to the Roman system was a heavy one. In labours he was most abundant, preaching from twelve to fifteen sermons a week, in addition to pastoral duty. Under these exertions his health gave way, and he now rests from his labours in the Better Land.

There are fifty congregations connected with this newly-formed Christian Church; many have no proper place for worship, no ordained pastor, no means of educating their children, nor of purchasing Bibles. For these objects the appeal is now being made. It is recommended by Rev. Dr. Ryle, Bishop Designate of Liverpool, Rev. H. Wright, Secretary of the Church Missionary Society, Rev. J. A. Faithfull, and Frank A. Bevan, Esq., 54, Lombard Street, London, E.C. The last named gentleman has kindly consented to act as Treasurer for the English contributions to the Mexican Church Fund.

## HEATHENISM IN CONGO-LAND.

OH HOW THAT LAND OF CONGO NEEDS THE GOSPEL OF PEACE! Mr. Peterson, in a letter recently received from Paraballa Station, describes a rescue he had effected the day before he wrote. A miserable man and woman were accused of being possessed with an evil spirit, because some chief man's wife had died. The king told the Missionary he was going to kill them, and the "capito" seemed possessed with a thirst for blood. Both were in a fearful temper, and would listen to no pleading. Mr. Peterson resolved to go and see what could be done. He says:—

"I found him surrounded by ten or twelve murderous-looking fellows with guns and matchets. He wept when he saw me, and said, 'I have done nothing, and yet I must die!' 'Pray to God to save you,' I said; and seeing no time was to be lost, I went to the king's house. He sent me away, would not speak to me, but thundered at the people to take the man out of the town, and burn him alive. I insisted on going in, and told him I had a message from God to him; God says 'blood for blood,' but this man had done nothing. I bade him fear God, who could kill and cast into hell. This moved him. I seized the chance, and said, 'Sell the man to me! I will take him away and keep him.' After long arguing and bargaining, he consented, on condition I should take him away at once. I could not do this as Craven is away; so I had to chain him up under our dining-room table, or there would be a disturbance in the town; they are afraid of him. Poor fellow! How he weeps!"

This man was saved, but the woman, who tried to escape, was caught and thrown into the M'poso river with a stone tied round her neck. As if death did not bring sorrow and misery enough, it is almost always followed by murder, and sometimes by murder on a gigantic scale, in these dark and cruel lands; the notion being that every death is the *faute* of some one or

other, who deserves to suffer for the crime of killing the deceased. The horrid cruelties to which men are driven by degrading superstitions are one of the most striking illustrations of the fact that Satan is a hard task-master, a murderer from the beginning. How awful for instance the scene described by Cameron as taking place at the funeral of a chief in Urna.

"The first proceeding is to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is then covered with *living women*! At one end a woman is placed on her hands and knees, and upon her back the dead chief, covered with his beads and other treasures, is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive with the exception of the second wife. To her custom is more merciful than to her companions, and grants the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves, sometimes forty or fifty, are slaughtered, and their blood poured over the grave, after which the river is allowed to resume its course."

Should not the love of Christ constrain his people to haste to the rescue of men and women groaning and bleeding under such bondage as this? God hasten the day of Africa's emancipation and enlightenment!

## UNDER THE PALM-TREE.

AFAR in a sunny southern land,  
With the scars of much hard toil on her hand,  
At the foot of a feathery palm,  
A dark-skinned woman reads in the Book,  
And, raising to heaven a wistful look,  
Sings softly a holy psalm.

It speaks of a King whose righteousness  
Will succour the needy in their distress,  
And hear when the stricken cry:—  
Her heart goes tenderly up to the Throne,  
And she ends her praise in a tremulous tone,  
With the tear-drops in her eye.

She is kneeling now to present her prayer,  
Craving the Great King's love and care;  
Nor are those afar forgot  
Whose Christian faith and sympathy  
Had sent her the good news over the sea,  
To brighten her lowly lot.

The prayer is heard; and an angel bright  
Has stooped in the Presence-Hall, to write  
Another divine decree:  
They shall be blest—saith the sceptred Son—  
Forasmuch as they did it to that poor one  
They have done it unto Me. W. B.

"WE ENTERED AFRICA shivering with cold, and our first experience of 'rainless Egypt' was a drenching shower!" so says the Rev. Dr. M. D. Hoge of Richmond, who is now travelling in the East.

HAVE YOU READ THROUGH YOUR BIBLE YET? It may be there is some corner which exactly suits you, which you have overlooked! I dare say you would like to be possessed of "the pearl of great price." You may find it in the Bible, and, without dishonesty, call it your own. The Bible is a mine of rich gold and precious gems, worth digging for. Yes! that it is, says one; "Precious treasure thou art mine!"



## Our Missionary Portrait Gallery.

WE PROPOSE giving, month by month, under the foregoing title, a series of sketch narratives of the lives and labours of those who have been eminent in and honoured in the Lord's work in distant regions. They will doubtless prove interesting to our friends. May the blessing of God follow this effort, and lead many to "go forward" to take up the armour and weapons of spiritual warfare of those who are ever being called to join the Church Triumphant!

### I.—MRS. ANNA HINDERER.

FEW NAMES on the long list of Missionary toilers are better known or more honoured than the name of Hinderer. For thirty-one years the name has been associated with the great work of the Church Missionary Society in West Africa; and of the labourers in that trying part of the vast Mission field, none have had greater cause for rejoicing at success achieved than she who is the subject of the present narrative.

Anna Martin was born at the village of Hempsall, in Norfolk, on the 19th of March, 1827. The joys of childhood were overshadowed when she was only five years old, by the death of her mother, of whom, however, she had so vivid and loving a recollection that, thirty-six years afterwards, she was able to write in these touching words:—

"I lost my dear mother when I was only five years old. I have just the remembrance of a form in bed, as white as a lily, with rather large, bright blue eyes, and I know she taught me to sew; and when I was not by her bed-side, I used to sit on a low, broad window-seat, and when I had done ten stitches I was rewarded with a strawberry; and I used to say little, tiny texts to her in the morning. I was only allowed to be in her room twice a day. But though I knew so little of her on earth, if God, who is rich in mercy, will have mercy on me, and admit me into His blest abode, I shall see her again; for she rejoiced in her God and Saviour, and I have been told that her last breath was spent in singing a few lines of a favourite hymn—

'I want, oh, I want to be there,  
Where sorrow and sin bid adieu.'"

Who can estimate the value of such a parent?

Seven years after her mother's death, little Anna was removed, through failing health, to reside with some relations at Lowestoft, and here she lived, first with her grandfather and aunt, and subsequently, until her marriage with the Rev. David Hinderer, in 1852, with the Rev. Francis and Mrs. Cunningham, whose devout, evangelical Christianity was so well known.

No words can express the kind fatherly and motherly training and influence of these estimable people of God. How carefully they watched and tended their young charge, fostering every good trait; and, as she developed into womanhood, wisely counselling and aiding in times of difficulty, and seeking to lay a good foundation for the building up of the spiritual superstructure.

At the Vicarage passive Christianity was a thing unknown; activity, and plenty of it, characterized every person there. When Anna was but twelve years old, and before she had become an inmate of this new home, her period

of service for the Master began. Let her own words explain how this came about:—

"I loved Sunday above every day. . . . The whole service was frequently read through by me in the week, and I constantly found fresh beauties in it which I could comprehend. My mind would feed on it, and soar away in imagination from many of its passages. The 'Te Deum' carried me to heaven. I longed to be a martyr, to be one of that 'noble army.' . . . I was graciously and gradually led on, step by step. I had a strong desire to become a Missionary, to give myself up to some holy work, and I had a firm belief that such a calling would be mine, but I wanted to do something then. I often thought if I might have a few little children in the Sunday School to teach, it would be an immense pleasure. I was afraid to ask it; but having obtained my aunt's consent, when I was between twelve and thirteen, I ventured one Saturday, after passing dear Mrs. Cunningham three times, to make my request, fearing all the time she would say I was too young and too small; but what was my joy when she smiled upon me so kindly, and told me to go to the school at eight o'clock the next morning, and she would give me a class! I was up early enough; a heavy snow was upon the ground, but that was nothing. I went, and six little ones were committed to my care; and thus commenced that intensely interesting little work to which, I may say, I more and more entirely devoted myself, to the last Sunday of my time in that place. Oh! what a blessing has that been to me! how it filled my heart! how I loved the children, and gained their love!"

The introduction to the Sunday School was the first link of that long and affectionate attachment which bound the Cunninghams and Anna together for so many years—years not only of unalloyed happiness, but also of silent mental and heart culture, and expansion of Christian graces, which were so eminently hers when called to bear the trials and disappointments of a Missionary's career.

We have said that life at the Vicarage was by no means an idle one. Anna, after she had taken up her residence with her friends, found plenty of genial and profitable work, and into this she threw the whole energy of her ardent and self-denying nature. Teaching in the Sunday School, teaching in the Ragged School, which, in conjunction with Mrs. Cunningham, she started when only fourteen years of age, and which before she left Lowestoft had grown into a school of upwards of 200; instructing a class of lads at the workhouse; visiting the sick and indigent; helping to roll the burden of years off the aged by bringing the sunshine of her face and voice into their homes, where she would sit for hours talking of the eternal rest and glory; then by the side of the Vicar's wife, reading, and talking of the merits of some good book, or planning or maturing some new scheme for the welfare of the surrounding poor; now seated by the clergyman in his study, searching for quotations in old volumes, copying letters, journals, and extracts, keeping the parish registers, and now again in numerous other ways seeking "to lighten in some measure the labours of his busy life."

Ever cheerful, ready, and willing, never so happy as when serving, in however so small a way, she endeared herself to all around. She was the Vicar's "right-hand," the faithful companion of his wife, and an angel of light wherever she went. Many a mother, now aged,

can remember some gentle word of remonstrance with which she used to lead some wayward son into the right path; and many an industrious and sober artisan could point to her admonition as the beacon-light which warned of the dangers that beset his frail bark on the sea of life.

And thus the years rolled on, years of joyful, unflagging service, till 1852, the year that was to witness the consummation of her youthful aspirations to go forth as the bearer of the Gospel's light to the dark places of the earth. The Rev. David Hinderer, who for eighteen years was to be the partner of her joys and sorrows in her Missionary life, was a native of Schorndorf, in the kingdom of Wurttemberg, and had been labouring in the Church Missionary Society's Yoruba Mission from 1848. In 1852, he paid a hurried visit to England, on business connected with his Mission which could not be adjusted by correspondence, and while in this country he met Anna Martin at the house of his friends, the Cunninghams, at Lowestoft. On the 14th of October of the same year they were married.

Thus the happy days at Lowestoft came to an end. The 6th of December of the same year found her and her husband embarking at Plymouth on board the "Propontis" for Africa. And here we will leave her to pursue the voyage, in company with several eminent co-workers in the same distant land. Next month we shall find her arrived at her post, and zealously equipping herself for the fight.

[NOTE.—We are indebted to the valuable book "Memorials of Anna Hinderer," for many of the facts recorded in the first part of our narrative.]

## The Gospel Treasury.

### TRUST JESUS.

YIELD yourself and all your affairs up into the hands of the Lord, to have His holy will done in everything. Then believe that He takes you, and that He undertakes to keep, and save, and deliver you. And then trust Him. All is hidden in these two little words, TRUST JESUS. When you have reached the point where you can really trust Him with everything, and for everything, you have reached the land of rest. But remember that trust and worry do not go together. If you worry, you do not trust. If you trust, you will not worry. Perfect trust in Jesus will bring the soul out of every difficulty that ever was thought of. Trust in Jesus will carry you along triumphantly through every step of your Christian experience; will save you from going into the wilderness, if you are not there; will bring you out, if you are; will take you into the land of promise, and cause you to abide there continually, and will make you more than conqueror over all the enemies you may meet. If I were about to speak my last word to you for ever, it would be only this—TRUST JESUS."

I am trusting Thee, Lord Jesus,  
Trusting only Thee;  
Trusting Thee for full salvation  
Great and free.

I am trusting Thee for pardon,  
At Thy feet I bow;  
For Thy grace and tender mercy,  
Trusting now.

I am trusting Thee for cleansing,  
In the crimson flood;  
Trusting Thee to make me holy,  
By Thy blood.



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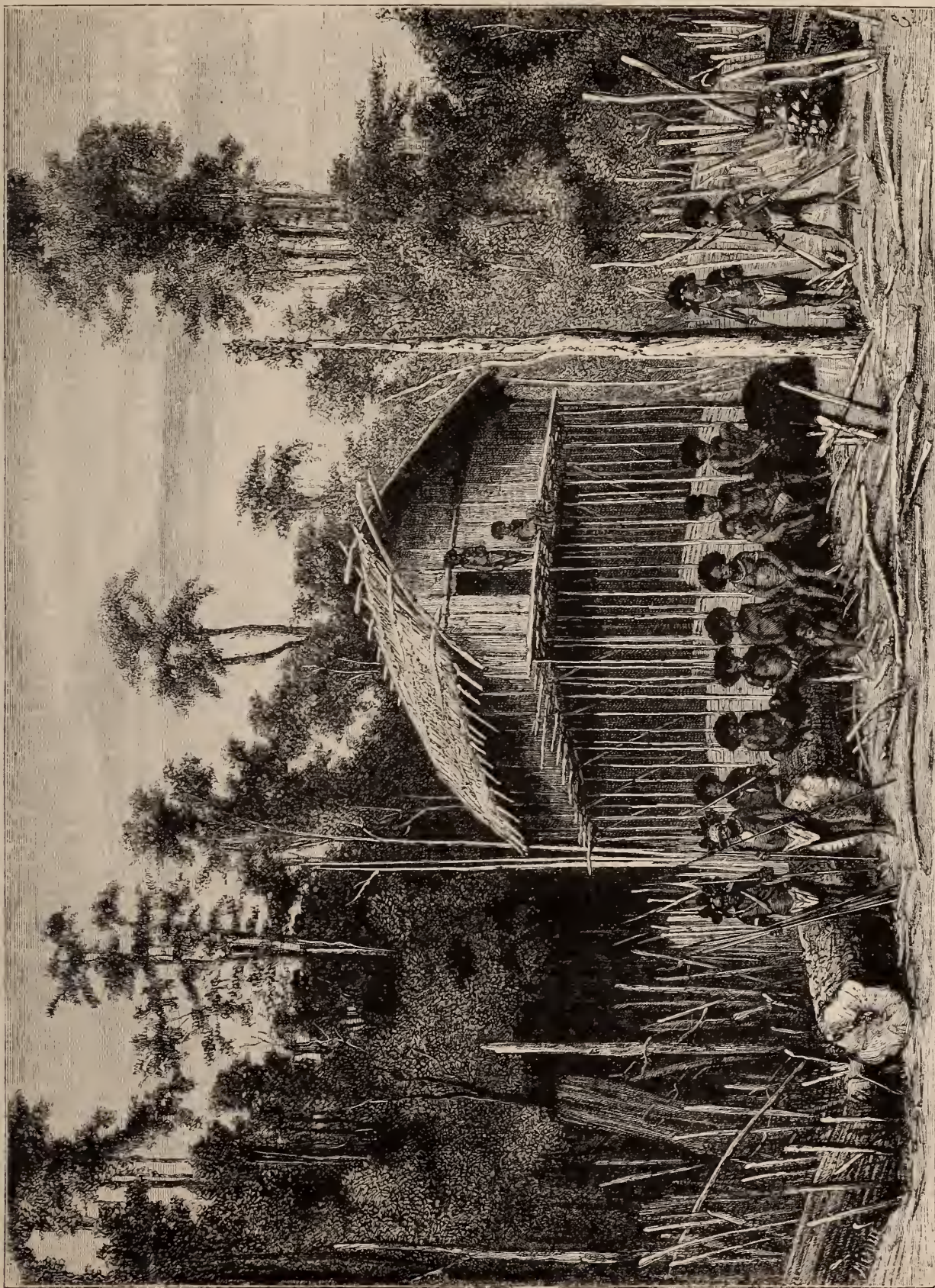
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"THE GLORIOUS GOSPEL OF THE BLESSED GOD WAS COMMITTED TO MY TRUST."—1 Tim. i. 11.

The Missionary who could say this, was a privileged man. The source of all true bliss—the One Being in the Universe, whose name above all others, is the Blessed—the Happy God, wills to impart His blessedness—His joyousness to the sons and daughters of earth, who have been made miserable through sin! He sees fit, in His wondrous wisdom, to select a man who regards himself as "the chief" of sinners (i. 15), and commits to his trust, for announcement to sin-burdened and sin-cursed millions, the gladdening news, that "this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." To another for the same purpose, He commits the wondrous truth that "Herein is love, not that we loved God, but that He loved us, and gave His Son to be a Propitiation for our sins." To another for the same purpose, the marvellous intelligence is communicated, that though "All we like sheep have gone astray, we have turned every one to His own way, yet the Lord hath laid on Him the iniquity of us all" (Isaiah liii. 6). Such is the glad intelligence, which has since been committed to the true church and its representatives, in this dispensation, to be made known "to every creature!" And glorious—astonishingly glorious are such truths. They show, how, upon principles of love and equity, the bliss of the Blessed One—the joy from the Fountain of joy—can be poured forth in fulness, until the empty earthen vessel is "filled with all the fulness of God:" or in other words how "the light of the knowledge of the glory of God, in the face of the Lord Jesus, can shine into our dark hearts, and make them "full of glory" too! The pages of this paper, if we mistake not, prove on a large scale, that wherever such truths are proclaimed the believers in them become peaceful and joyous to an extent which none but their fellow believers can fully understand.

## PALESTINE MISSION.

### A PEEP AT RAMOTH GILEAD.

ON the other side of Jordan is the town of Salt, which has been proved to be the ancient Ramoth Gilead. It now contains about 8,000 souls; two-fifths of whom are nominal Christians, and the remaining three-fifths Mahommedans. It is a centre of commerce to the neighbouring Bedouin tribes, and many of the Moslems of Nablous come to this place to carry on mercantile business.

There are upwards of 1800 vineyards in this town and neighbourhood, and a good deal of corn land also cultivated by the natives. As they know nothing of intoxicating drinks, they make their grapes into raisins, honey, and a kind of sweetmeat called milhan; but as a general rule the Saltees are very lazy, and almost all of them dull of understanding.

Rev. Chalil Jamal of the C.M.S. is a devoted Missionary labourer here. He gives the following illustration of the ignorance of the nominal Christian Bedouins. He was passing a night at one of their camps, and began to talk with them about Christ Jesus and Him crucified. "After speaking for a long time in the most simple way about the Lord Jesus, and how we are to seek Him, an old man said, 'But where shall we seek that fellow? we do not know where he is!'"

Notwithstanding their ignorance, they are willing to be instructed, and faith comes by hearing. The Missionary has a good congregation, and a boys' school. He believes that the Holy Spirit is working among them. Two of the converts, who for some cause had become very angry with each other, were present at one of their prayer meetings, when the Missionary determined to speak to their consciences. He read a touching story of two angry brothers, and how they were reconciled to each other; then said, "How glad and happy we shall be if A. and B. would imitate those two deceased brothers!" Looking at them, he said, "I ask you, in the name of Christ, to be reconciled to each other." At once one of them got up, and with tears in his eyes embraced the other! He did the same, when they begged each others pardon, and their reconciliation was effected.

On another occasion, one of them had been at enmity with his friend D. for about three months, during which they never spoke, but said he:—"This morning as he passed my shop I got him by the arm and took him into my shop, and at once embraced him, and with tears said, 'Brother, forgive me for Christ's sake.' When he saw my tears, he also wept and embraced me, and exclaimed, 'Forgive me, my brother, forgive me, for Christ's sake,' and we kissed each other over and over again." They also were reconciled.

The school is very prosperous, and the boys very promising. Their first public examination has lately been held in the presence of the Pasha of Nablous, the Lord Mufti of Nablous, the judge of Salt, and all the Turkish officials. The Pasha in closing his address said, "Truth must be said. Your school is very prosperous and the scholars are very intelligent. The Lord be your helper."

The elder boys have started a prayer meeting among themselves out of school hours; which they sometimes hold every day in the week. The Missionary says:—"It really makes the heart of a Christian glad to see a gang of Bedouin boys falling on their faces to the ground, and imploring God to bless them and to bless their school, and their parents, and their country."

THERE HAS BEEN A GREAT REVIVAL OF MOHAMMEDAN ZEAL for their religion of late, and Societies have been formed for defending their faith. Schools have been opened; fines have been exacted from those who failed to observe the hours of prayer; and of those who broke their fast by eating in the day time in the sacred month—Ramadan.

On the other hand, there are signs of religious awakening and inquiry after Gospel truth in the region east of Sidon, where the night of priestly ignorance has long reigned unbroken.—Dr. W. W. Eddy, of Beirut.

THE DAKOTA INDIANS OF NORTH AMERICA have the Bible translated into their own language, and instead of painted savages clad in blankets we now see them quiet and orderly citizens. They are so far advanced as to have a Christian newspaper of their own called the *Lapi Oaye*, or *The Word Carrier*, six pages of which are printed in their native language, and two in English.

SEVEN GRADUATES from the Union Theological Seminary of New York are going out as Missionaries to foreign fields.



## CHINA.

## KING-KIANG, FUH-KIEN PROVINCE.

A SEVERE PERSECUTION FROM THE HEATHEN has been the lot of the Native Christians and Catechists within the last year at this place. The Catechist at work here had been a well-trained student of the C.M.S. His name was *Jing-Ing-Soi*. His labours had been greatly blessed. The converts with which he had been favoured had just built a beautiful Mission Chapel, and catechist's house, at a cost of about eleven hundred dollars, only two hundred and ten of which had been received from foreign sources. Just as the work seemed thriving and extending, Satan endeavoured to interrupt it, and both Catechist and people were called to suffer severely for the truth.

First of all, a Christian's field, at a neighbouring village, called Ngiang-Tau, was taken from him by the heathen; then the other poor Christians of the place, altogether seven families, had their things stolen from them in the night—potatoes, pea-nuts, and other produce of their fields. When the thieves were caught, the heathen would not allow them to be brought to the mandarin. This went on for some time, but the enemy was not satisfied.

Next, a proclamation was put out on the walls by the leading men of the place, forbidding the people to give the Christians rice or water, or to have any communication whatever with them. The same day the poor Catechist *Jing-Ing-Soi*, passing through the village, was set upon by an immense crowd, instigated by these chief men, and terribly beaten, and was then dragged off no one knew where, and was shut up in some place. He was stripped of his clothes, though at the coldest season of the year; and had he not been liberated next day by some runners of the mandarins, he probably would have died. As it was, he has been seriously ill ever since, and was obliged to come up to the hospital in Foo-Chow to be healed of his wounds.

His bravery all through was something remarkable. He told the Missionary, Rev. R. W. Stewart, that he never once felt the slightest fear. Even when he saw a knife in their hands, and believed they were going to carry out their threats and kill him, he boldly told them they could not kill his soul; and that, if it was God's will he was to die, he was only too ready, and rejoiced to go. Since his liberation he has utterly refused to have any notice taken of his own sufferings.

The Missionary went through the village with him since his attack, and even into the miserable opium-den where he had been imprisoned. Its wretched inmates made no concealment about the matter; they all knew they had nothing to fear, he was only a Christian; and the mandarin did not punish them for hurting a Christian.

The men of the seven Christian families have had to flee for their lives, and have not been able to return. All their season's crops had been put up to public auction, and three of their cows had been sacrificed to the idols, in honour of the defeat of the Christians. The poor fellows, it is feared, are still wandering about the country, seeking shelter from their fellow-believers in the Saviour, who indeed have been known to act with great liberality, providing them with food and clothes so far as their small means would allow.

## SIAM AND LAOS.

NO WHERE in Pagan lands has such decided testimony been given to the power and usefulness of Christian Missions as in Siam. In India, China, Japan, and Africa, the name of Christianity has been made odious to millions who have never heard of the Bread of Life she has to offer. No such prejudice exists in Siam and Laos, because these countries have not been opened by British gunpowder, but by Missionary effort.

Yet no Missionary enterprise of the Church has presented greater discouragements. This arises from the geographical position of the country, which lies out of the usual track of commerce and travel; from the superstitions of the people; and from their natural levity and indolence.

Buddhism reigns supreme in Siam. Its temples are among the most costly and magnificent in the East. It is supposed that twenty-five millions of dollars have been annually spent to support its priesthood alone! But the American Missions and other favourable influences are beginning to tell.

By a recent royal order, the number of the heathen priests has been greatly reduced. Hundreds of this vast army of idlers have had to turn out of their cloisters, to earn their living by honest labour. In the zeal of the Siamese for reform, some of the principal Buddhist festivals have been given up. The people are getting heart-sick of idolatry, particularly those who have received some measure of Gospel light.

In Bangkok, there is a population of 400,000, whom the Missionaries endeavour to act upon; and in Petchaburi there are about 20,000 people within their reach. In the latter place there are eight flourishing schools with 243 scholars, besides a Christian Church of 77 members, one of whom is under training as a colporteur, and two are preparing for the Gospel ministry.

Five hundred miles up the river Meinam is the Laos country, consisting of six provinces, dependencies of Siam, though governed by their own hereditary rulers. It is difficult work to reach the Laos country, the traveller having to pass from verdant plains to some of the finest mountain scenery in the world. He has to struggle up rocky defiles, or grapple with the forty-two rapids which dispute his passage up the river, on his way to "far Chieng-mai," the Laos capital. At Bahaang, gentlemen often leave the boats, and press on through forests and jungles on elephants.

It was about thirteen years ago that Messrs. McGilvary and Wilson explored this country as Mission pioneers. They found among these mountains a brave and hardy Mongolian race, physically and morally superior to the Siamese. The dress of both sexes they found to be more becoming and elaborate than that of their Southern neighbours. The men generally wore the Laos plaid or a long closely fitting tunic of blue and white. They were thickly tattooed, from the waist to down below the knee. The women wore short skirts, and jackets embroidered with silk of bright colours or gold thread. Their long black glossy hair was gathered in a knot, and was almost always dressed with a flower. When a young man desired to wed, he asked the lady of his choice for the flower in her hair. The gift of this was her token of consent.

The Laos relieve the emptiness of Buddhism by a kind of spirit worship. They adore

the spirits of the air, earth, and water. In every garden is the shrine that receives their offerings, such as fruit, confectionery, flowers, and small waxen tapers, which are lighted when the offering is made. From the cradle to the grave, not an act of their lives but is connected with their religion. Sickness in the family, or disaster, demands larger work of "merit;" and friends, in their anxiety to propitiate the spirits whom they suppose they have offended, leave their suffering one to be neglected, while they are busy preparing offerings, not only to the demons, but for Buddha in the temple. From the natural law written upon their hearts, they are conscious of sin committed, yet until instructed by the Missionary they know of no atoning sacrifice! no Redeemer!

Turning a bend on the Massing River (which is a fork of the Meinam), the ancient walled city of Chieng-mai, having 50,000 inhabitants, becomes visible. There, by the water side, is the Mission compound, and about a mile below are the houses of Messrs. McGilvary and Wilson, surrounded by a shrubbery and trees, such as the orange, pomelo, mango, banana, and tamarind. Up the river, on the left bank, is a temple, shadowed by old trees heavy with foliage. There stand a number of Buddhist priests, dressed in yellow robes, who have come out of their little houses near the temple to look at the passing boat. Both sides on the plain are bamboo trees, palm, cocoanut, and an occasional banyan tree, which makes a large circumference of shade. Here and there are the low bamboo huts of the natives, or a more pretentious house built of teak wood and roofed with tiles. Just beyond the bridge on the left bank, we catch a view of the Medical Mission compound, Dr. Cheaks, with the grand old Doi Su Tape Mountain five miles distant as a background. From the verandah of that Mission-house we look north-west across the river and plain to the city of Chieng-mai, a mile away.

The Mission-houses are built on posts, with a large verandah extending around three of their sides. The large front doors stand open all day, and crowds enter the rooms or verandah, either from curiosity to see the foreigner, or to discuss and enquire about the wonderful doctrine of propitiation for sin. The Missionaries preach by the wayside, visit the people at their homes, and take tours to distant villages. Dr. Cheaks' hospital is a bamboo shed. Its diseased visitors are medically attended to, and listen eagerly over and over again to the old story of how "God so loved the world."

The contrast between the native Christians and their heathen neighbours is marvellous. The good elder Nan Intah is looked at with wonder when he says *I am bow chi!*—light-hearted.

A PROCLAMATION OF RELIGIOUS LIBERTY TO THE LAOS was made in 1878, including a clause which secures the observance of the Sabbath.

A SYSTEM OF GENERAL EDUCATION was established last year for the Siamese. The present king, Somdetya Chowfa, appointed the Rev. S. G. McFarland superintendent of public instruction, at a salary of five thousand dollars per annum. This is rather a bold stroke for the king of a country in which Buddhism is the natural religion—a country in which no man could hold public office until he had served in the priesthood.



### BURMAH AND ITS PAGODAS.

IT TOOK ABOUT TWELVE HUNDRED YEARS, so the Buddhists say, to convert Burmah to Buddhism, and to make it the national religion of the country! During that long period this idolatrous system was gaining ground, and now all over Burmah its pagodas are seen. Its large cities, such as Ava, Pegu, Rangoon, Tounghoo and Maulmain, abound with them.

A Missionary's wife says:—"Here pagodas! shooting up on every mountain peak, from twenty to three hundred and sixty feet high, like colonnades of gold, in burning, prismatic radiancy! And such foundations! Terrace upon terrace. The highest plateau is

mon one is a sacred structure; it is octagonal, and built of solid masonry, with a small gold or silver god, and charmed scroll morticed up within. The other is a monument in honour of some prince.

Look upon one of these illuminated zadees, as I have done, at evening. Listen to the soft breathing of the wind-bells on the *tee*, the umbrella of the top; think of the mysterious scroll, the hidden god, the enchanted hieroglyphics; watch the lights and shadows of the burnished spire, glimmering and mingling with those of the vaulted isles, which come flashing out upon the glaring enamelled eyes of griffins and lions, lighting up the many-coloured scales of serpents

baptized during the year. In Rangoon it has a theological college, available both for Karens and Burmese.

"PLANTING COLLEGES and filling them with studious young men and women, is planting seed corn for the world." So said Judson, the Missionary to Burmah.

IN CALCUTTA there are 199 Hindoo temples, 177 Mohammedan mosques, thirty-one Christian churches, and two Jewish synagogues.

THERE ARE ABOVE 100,000,000 OF WOMEN IN INDIA! They form more than half its popula-



PAGODAS IN PEGU, BURMAH.

800 feet in circumference, and the lower more than 1800 feet, tapering up so like old Bel's feet.

Just to think how tired these strict religionists must be climbing such long flights of steps to church; 500, 700, and 900 steps! The pagoda of the Aing Pass is said to have 970 stone steps.

Some of the pagodas are walled, others are not. One in Paghan was barricaded with a wall upheld by stuccoed elephants, after the style of that vestige of a ruin, called 'The Diamond Gate' in Western India, indicating a relationship between the architects of the two countries.

There are two kinds of pagodas. The com-

mon one is a sacred structure; it is octagonal, and built of solid masonry, with a small gold or silver god, and charmed scroll morticed up within. The other is a monument in honour of some prince.

MISSIONARIES IN BURMAH are more numerous than is generally imagined. In addition to those of the S.P.G. and C.M.S., there are Missionaries of the Scotch Church; of the Leipzig Lutheran Evangelical Mission, and of the American Baptist Missionary Union. Those of the last-named society are the most numerous. It alone reports 83 Missionaries in Burmah, 423 native preachers, 440 Mission churches, and 29,811 members, of whom 1309 had been

baptized during the year. In Rangoon it has a theological college, available both for Karens and Burmese.

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tion, and [by far the most influential half; especially as regards their share in moulding the character of the rising generation. I have often seen young men whose eyes had been opened to the folly of heathenism, and who were kept within its ranks by the earnest entreaty of their mothers—by the tears of their mothers, who appeal to them if they would not break their mother's heart not to become Christians. "Wait a little longer," the mother will sometimes say, casting themselves at their sons' feet and embracing them, "wait till I am dead and gone, and do not break my heart by becoming a Christian while I am alive; when I am gone, you may do as you like."—Rev. Dr. Murray Mitchell.



## THE ISLAND OF KHIOS.

ON THE WEST OF THE GULPH OF SMYRNA, in the Ægean Sea, is the fine, rocky, mountainous island of Khios. The island of Mityleni is on the north, and the Patmos of the New Testament on its south. Its population is about 60,000. Its influence in the Ægean is considerable, because it lies in the direct steam-vessel route from Constantinople to Syria and Africa. It has an excellent lighthouse, which was constructed by a French company.

The nominal Christianity of the Greek Church, with all its evils, superstitions, priests, monks, and novices, prevails here. Of course the Mohammedanism of Turkey is professed by its Turkish merchants. It is, however, believed that its sailors, and men of business, who have so much to do with Smyrna, have received some instruction in the glorious Gospel at the sailor's rests in that city, Constantinople, and Athens. If means for the support of two or three evangelists or colporteurs, were sent to Dr. Kalopothakes, the devoted American Missionary of Athens, no doubt he would be able to send fit men to the island for the dissemination in it of the truth as it is in Jesus.

AGGRESSIVENESS should ever characterize the movements of the Church of Christ. The regions beyond the points

to which the Gospel has previously been carried, should be taken possession of in the name of the King of Kings. A young highlander who carried the colours at the battle of Alma, went far ahead of the rest, until the colours were in danger of being encircled by the foe. Then an officer cried: "Bring the colours back to the troops." "No," shouted the brave highlander, "bring the troops up to the colours."

So should it be with us. There must be no going back. Our motto should be, "EVER FORWARD, EVER UPWARD." Work on, fight on in faith—that faith which is the substance of things hoped for, which is sure of glorious unseen realities, which burns into love, purifies the heart, and conquers the world. Let us light the torch of hope, climb the mount

AMONG THE JEWS IN SMYRNA the work of the Rev. J. M. Eppstein is most encouraging. There are about ten thousand Jews in the city. After a short absence from it the Jews gave a most hearty welcome to him on his return. Their delight was evident. Their joy, in fact, was quite childlike in its exuberance. One old man said, "We have longed for your coming as

we do for the Messiah." Some took his hand into both of theirs, shook it warmly, and made anxious inquiries after his health. Not only are such kindly feelings shown to the Jewish Missionaries in this city, but many have professed themselves thoroughly convinced of the truth of the Christian religion.

## FACTS ABOUT ISRAEL.

THERE are from ten millions to twelve millions of Jews scattered throughout the world—nearly 3,000,000 in the Russian dominions; nearly 1,000,000 in the Austrian empire; large numbers all over the German empire; about 700,000 on the northern coast of Africa; about three-quarters of a million in the United States of America; about 120,000 in all France; about a quarter of a million in Abyssinia, called Falashas; large numbers scattered over the three Presidencies of India; a few in China; great numbers in Turkey; only about 30,000 or 40,000 in Palestine, though

there are no less than 80,000 in Constantinople, and only about 20,000 in Italy.

In Great Britain we have about 80,000, half of whom are in London. The 40,000 Jews in London are as representative, and perhaps more so, than any other equal number anywhere. Here there are Jews constantly moving from and to almost every part of the world. Amongst the London Jews there are the extremes of wealth and poverty.—Rev. J. Wilkinson.



MONKS AND NOVICES IN THE ISLAND OF KHIOS, IN THE ÆGEAN SEA.

of communion, and look out for the dawn, when there shall be revealed the pulsing splendours of our Lord's appearing, the sun-radiances of His ineffable love; when to us, who love Zion, He shall break the silence of ages with the golden word: "Well done (*lit.* bravely done), good and faithful servant: thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."



## Christian Missions in Bible Lands,

any of which may be aided through REV. H. JONES,  
M.A., 8, Adam Street, Strand, London, W.C.

### THESSALONICA.

THE RECENT DEATH OF MR. TETAS, a member of the "Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ," has been a great trial to the members of that church. Rev. Mr. Sampson, of the Greek Mission, writing from Athens, of this "little company in Thessalonica," says that "Mr. Tetras was a true and faithful witness of the truth. The circumstances of his death and burial were exceedingly sad. He had gone into the interior on business, and to visit his relations. They refused to receive him; and he became ill and died in a khan. The Greek Church authorities telegraphed to know if he was 'a Christian or a Protestant.' On hearing that he was a Greek evangelical, they refused to bury him. He was left unburied four days. Then the Turks came and buried him. No one was near him who cared for him; even his son could not reach him. From the day that this man Tetras and his son became evangelicals, until his death, he was persistently persecuted and tormented by the other members of his family and his associates; but he endured his cross, and suffered affliction willingly with the people of God."

### EGYPT.

A CARAVAN OF SLAVES, variously stated at from 150 to 300, recently arrived at Siout, the capital of Upper Egypt. It encamped outside of the town, and the authorities well knew of its presence, but did not make any attempt to liberate them, until a Swiss gentleman, totally unconnected with government, reported their presence and demanded their freedom. About ninety of the number were then set free, much against the public sentiment of the Siout people. The fact is, domestic slavery still flourishes as an Egyptian institution. "Every house of any importance contains slaves, and where there are harems slaves are an absolute necessity." This looks like a revival of the slave trade since the departure of Colonel Gordon, whose rule had stopped the Soudan traffic, and had driven the trade more westward through Darfur to Tripoli. These circumstances have led the Egyptian government to station an armed force on the Desert frontiers, wherever oases make entrance to Egypt possible. It has been placed under Count Sala, upon the recommendation of Mr. Malet, the British Consul-General. The Count is to be regarded as a special Anti-Slave-trade Commissioner.

### NAZARETH MEDICAL MISSION.

MEDICAL MISSIONS are becoming an increasing blessing to the heathen and Mohammedans of the world. We give the following recent illustrations in connexion with the labours of Dr. and Mrs. Vartan, who have laboured for nearly fifteen years in Nazareth, where a new hospital and dispensary is about to be erected, as soon as the required 3000*l.* has been provided.

The present hospital and dispensary is usually crowded with sick folk of various creeds, some of whom come from long distances. To these God's free and full message of redeeming love is declared in their own tongue. Dr. Vartan says:—

"One day, there happened to be present about half-a-dozen Bedouins, real children of the desert. They were sitting in the middle of the room very awkwardly, and seemed very much

encumbered with their swords and pistol-cases. They had come to get advice and medicine, but they could not understand why so many around the room were sitting so quietly, and, if talking with their neighbours, doing so in a low voice. This led them to behave like the others. But it was still more puzzling to them to see me coming in, opening a book, reading from it, and then speaking to the congregation. They were observed at first to look as if they had made a mistake; this could not be the place where they expected to get advice and medicine. But they could not withdraw easily, for they were surrounded by patients. By and by, they seemed to understand something of the discourse, the substance of which was the solemnity of the judgment day, which their ignorance impressed their minds with the distorted notion of a powerful despot to come some day, and oppress them beyond their ability to bear. One, who was the eldest, made, just at the time, this sage and audible remark to his companions: 'When that time comes, I will ride on my swift mare, and run to the desert.' This remark caused the others to laugh, when an old Sheikh among the patients, who was a very attentive listener, gravely rebuked both him who had caused the merriment and those who joined in it, confirming, at the same time, the seriousness of the subject with a few words of his own. The interruption was short, and the discourse went on to its conclusion, and these poor Bedouins, as well as all the others, were assured that none could escape by any means of their own; nor need they fear the wrath of the Great Judge, if they would but 'behold the Lamb of God which taketh away the sin of the world.'

Mohammed il Muna, aged forty-two, a Moslem, from Ararich, a distant village in the south, was admitted for a large tumour on the thigh, and had to remain in the hospital about two months till he was able to leave it and resume his work. Before he submitted to the operation, he was much concerned about how he could bear so much pain during, and so much suffering, subsequent to it. The operation under chloroform, and the subsequent treatment with mild and soothing dressings, made the undertaking almost painless. Added to this, the kind and sympathetic attention he received all the time, caused him to look upon all those attending him as his best friends and benefactors. This state of mind made him not only a willing listener to the daily lessons in the hospital, but also a prayerful recipient of the truth. When he first came in he was dull of understanding, but he soon learned to pray—not as he had been taught before, to recite some sentences without knowing what they meant, but to pour out his heart to God as a child to his father.

In answer to his prayers, God enabled him to understand many of the great truths declared in His Book, such as, that he was shapen in iniquity, and was conceived in sin, that in him dwelleth no good thing, that the wages of sin is death—that as in Adam all die, so in Christ shall all be made alive:—"That God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Before these truths had taken hold of his mind, he neither knew he was a sinner, nor that he needed salvation. All that he had with which to console himself, or to answer any one that asked him about his soul's welfare was, 'God knows,' but he never seemed to be happy. One day, before

leaving the hospital, he said, 'Doctor, I thank God for His having sent this trouble upon me, which He has also removed through you; for had it not been for this disease, I would never have learned that God is my Father, Christ my Redeemer, and the Holy Ghost my Comforter. I came here miserable in body and soul, I shall leave happy in both.' And so he did, by the blessing of God."

### WOMEN OF RAJPOOTANA.

THERE are one hundred and fourteen thousand square miles in Rajpootana, with a population of seventeen millions, amongst whom the United Presbyterian Mission of Scotland is desirous of spreading the glorious gospel. Their efforts to reach the heathen women of that Province, so far as they have been enabled to extend them, have proved a decided success. Rev. Dr. Shoolbred thus describes the plan of operation.—

"For several years my wife has been trying to bring some gleams of Gospel light to the darkened minds of her sisters in the town and villages here. Access to the village women by a European lady was always easily obtained, and as she accompanied me on my cold-weather itineraries, the mode of operation was as follows,—

At early morning or evening, she and one of our pious orphan girls accompanied me to the village beside which we were encamped. Calling on the patel or head-man, I announced, that I had not only come to preach to him, and the men in the village *haddi*, or place of assembly, but that the Mem Sahib wished to meet with all the women, not only of his household, but of the village. The *balahi* or village-crier was called and instructed. Soon his voice was heard shouting through the length and breadth of the village, that all the men were to meet and listen to the Padri Sahib in the *haddi*; and that the women were to meet with the Mem Sahib in the patel's courtyard.

In answer to this call I could see, as I walked along to the *haddi*, one woman after another, winged with curiosity, making for the place of meeting. My wife and her assistant were soon surrounded by an eager crowd, all pressing forward to have as close an inspection as possible, of the new and strange phenomenon of a white lady, appearing for the first time in their village. Those nearest would finger the hem of her dress, express their admiration of the fineness of the woollen texture, and ask what it cost a yard. Then, gathering courage, they would ask why the Mem Sahib, who they fancied must have unlimited rupees at her command, wore no ornaments on her person; or they would put her to the blush by asking how many wives her Sahib had, as with them the number of a man's wives marks his wealth and respectability. At first there is a perfect shower of such questions, but by-and-by, as their curiosity is satisfied, they settle down quietly all round and listen with wondering attention, as my wife, and her helper, tell them in simple language the story of the Saviour and His love. Usually, when I returned from preaching to the men, I found my wife still surrounded by an eager crowd, loth to let her depart, and clamorous for her return."

THE EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS closes its present session this month. Many of the students are ready to accept holiday engagements as village evangelists, and Mr. Guinness invites applications for their services. Letters to be addressed Harley House, Bow, E.



## SKETCHES FOR GIRLS.

## TEACHING THE KARENS TO WASH.

"WHEN I began teaching the Karens of Dong Yahn," says Mrs. Mason, "they refused to wash their own clothes, but insisted on my hiring a washerman for them. I insisted on their doing it themselves. Then they would not bring their clothes at all; so I was obliged to go to the rooms of each pupil, although I then had men, women, and children. Finally it occurred to me that they held it as degrading, because *we* hired a dhoby. So one Saturday I called all together, placed the children to mind the fires and the well, and took the mothers to the wash-tub; I got out *my* children's clothes, and went into the soap-suds in earnest.

'There,' I said, 'you see how book-woman can wash.'

'Mama makes herself a *cooley*!' said one of the preachers, with unutterable scorn.

'And what, Bahme, did the Son of God make Himself?' I asked. Bahme, hearing this, turned away.

The example of the Mama herself washing moved them all, and proved a decided success; so that from that time no more washermen were asked for for that school. Afterwards they washed every week in their own jungles. One woman had gone so far as to get a flat-iron, and even ironed her husband's jackets.

Their after habits of cleanliness seemed to change them every way. One boy, who was very lazy, and who would sit down at play-hours, after he began to wash his turban, became all at once the most industrious fellow there; he then learned the printing business, and became so efficient, that he was called for everywhere. He dated his conversion from that time; and so did a fine little girl, now a preacher's wife.

Another young girl had troubled me much with her bad temper and language. Suddenly she changed, and from being hated by her companions, became a favourite. One day I called her aside, and inquired how it was she had kept from saying bad words so long. The tears started.

'Mama,' she said, 'when my dress was dirty, my heart was dirty. Now I want to keep my heart clean. So when the bad words rise, I pray to God, then shut my teeth tight, and choke them!'

Six of these young washerwomen became Bible readers and teachers; one married the highest chief in the land, and another the head teacher in the theological school in Maulmain."

## AMONG KAREN SAVAGES.

SOME KAREN SCHOOL GIRLS, AND THE MISSIONARY'S WIFE (with her babe), were away on the search for a missing pupil, in some prairie village, about fifty miles north-west of the Martaban Gulf.

The prairies in this locality are the home of innumerable water-fowl—adjutants nodding their floating marabout plumes, among the red lilies and crimson leaves of the nelumbiums; cormorants, teal, and thousands of snow-white herons, with black legs, mingling with the white lilies, as if blossoms themselves. In the coves, hundreds of pelicans may be seen netting up the fish, like skilled old fishermen. Hundreds more sweep through the air above, with several magnificent cranes; down from a distant pinnacle rushes the fisher-eagle; while the wide plain is flanked with many a herd of great black buffaloes, standing like lines of cavalry drawn up around the horizon.

The family with which the lost pupil was connected, lived quite alone on the skirts of a forest, by one of these prairies, so that the seekers had to walk some three miles over the paddy fields, with feet almost blistering, and fainting from the noon-day heat.

A Karen girl carried the babe. "On reaching the ladder," said the kind instructress, "I saw two women cutting up fish on the verandah. I called to them, but they gave me no answer. I ascended; but they gave me no mat. I took a stone for a seat, with my babe; all of us utterly exhausted. Not the slightest attention was bestowed, nor any recognition of our presence. The house was quite full of young men and women: but one looked at the rice pot, another at the fishing net, another at the water bucket, and another played with the dog's tail, making him keep up a constant yelp. All seemed determined not to know us, and kept on their loud talking and jesting, both girls and boys.

Clack, clack, too, went the knives; and for a moment my heart sank within me. Never before nor since did I receive such rudeness, or see so much scorn in the countenances of heathen men and women.

Finally, my school girls, who had accompanied me, struck up a Karen hymn; clearly, slowly, sweetly, they sang on about the Saviour, and as their plaintive notes floated round among the lime-trees and over the bananas, it seemed to fall upon the boisterous company like a gentle shower on tumultuous waves. For a moment there was a calm, and I began to explain the words of the hymn.

Clack, clack, faster and faster went the knives. Soon another contemptuous laugh.

We sang again. Another pause; and again we addressed them. So the scene continued, until at last, when we had nearly sung through the third hymn, they began to drop, one after another, as if mesmerized. All sat down but one—a tall, handsome, light-coloured maiden, whose rolling eyes and mischievous tricks greatly troubled us. She was the daughter of the mistress of the house, one of the coppers on the verandah. Gradually, just as we have seen the dawn opening, the surrounding eyes began to lose their wildness, and the lips their scorn; finally, the mouths all around began to open wider and wider, while the glance of the eyes grew sharper, steadier, and more penetrating.

Clack, clack, went the knives.

Earnestly we entreated the Great Enlightener to descend; and I do believe He was there, wicked as the place was. Suddenly it occurred to me that I did not hear the knives. I looked round, and there lay the two women, the very personification of two great porpoises, stretched upon the floor behind, their chins propped up by their hands and elbows; but their eyes were full of tears! Yes, those savage-mannered women had human hearts.

I found my pupil hidden behind a rice basket, where the chopping women had put him on seeing my approach." He had been reading to his people the Gospel of Matthew on the Sabbath-day. This pupil was restored to the school; and after a while, his mother and one of those boisterous, ill-behaved daughters became real Christians, and were baptized on a profession of their faith in Christ.

THINK of Adam after his fall, before the promise, hiding himself from God, and you have a perfect portraiture of a poor creature without the Gospel.—Owen.

## MADAGASCAR.

THE INFLUENCE OF A PICTURE.—The following interesting facts were made known at the recent anniversary meeting of the L.M.S. Nearly thirty years ago the Rev. J. Richardson, then a little boy seven years of age, saw a picture of the martyrdom of some Malagasy Christians, and exclaimed, "Oh, teacher, if ever I am a man, I will go and be a Missionary there!" Twenty years passed—years spent at school and at college—and then Dr. Mullens asked him to go to Madagascar, and he went, for he had been a Missionary at heart since the days of his boyhood.

Some years passed, and then standing on the very rock from which the martyrs had been hurled, Mr. Richardson, as chairman, gave the first Missionary charge to the first Missionaries sent out by the newly-organized Missionary Society of the Native Church at Madagascar. Two years after that, he sat again at the same place, looking into the face of the Malagasy Prime Minister, as he told in public meeting the very story that had made Mr. Richardson a Missionary. The story this Christian Prime Minister told was as follows:—

"Standing upon this spot years and years ago, there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, 'Take the child away; she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' My father the second time said, 'Take the child away; she is a fool.' She again said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.'"

Now five years ago, when Dr. Mullens preached at the opening of the church, built on this very cliff, the Queen, the Prime Minister, and all the court, left the capital; and nearly two years after, the Prime Minister comes to the very spot from which that little girl was hurled, and her body mangled on the plain below, and he said: "If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these Missionaries to the heathen?"

## MINDS LIKE SIEVES.

A SIMPLE HINDOO WOMAN went to receive her weekly Bible lesson, when the lady Missionary found that she had remembered but little of what she had taught her the week before. Being discouraged, she said, "It seems no use teaching you anything; you forget all I tell you; your mind is just like a sieve; as fast as I pour water in it runs out again."

The woman looked up at the lady Missionary, and said:—"Yes, it is very true what you tell me: my mind is just like a sieve; I am very sorry I forgot so much; but then you know when you pour clean water into a sieve, though it all runs out again, yet it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week, but what you did tell me made my mind clean, and I have come again to-day."

The Missionaries go on pouring water into these sieves, and, though it runs away and seems to be unprofitably spilled upon the ground, yet the private, the domestic, the public, and the national life of the people is the cleaner for it.



## THE CITRON DISTRICTS OF EUROPE.

THE CITRON DISTRICTS OF EUROPE, in which such beautiful forests as that seen in our view are to be found, cover a vast extent of country, from the north of Spain on the west, to the north of Italy on the east. The eight species of citrons here grown, include the orange, the

to west, from north to south, are just now waking up from the sleep of ages, throwing aside the superstitions of their forefathers, and are asking loudly the important question, What is truth?

They first begin to argue after this fashion,—  
“As the Papacy is a sham, *all* religion is a

tions they are being welcomed, and their message is received “as cold water to a thirsty soul.” Under these circumstances Missionary supporters will do well, to the extent of their power, to encourage the Gospel Missions which have been established for the benefit of the Portuguese, Spanish, French, and Italian.



A SPANISH CITRON FOREST.

lemon, the lime, and the ordinary citron; but each country grows its own peculiar fruit, and gives to it its own special name.

There is one interesting fact in connexion with these districts, which, by its identification with them, may assist the memory, and so deepen interest on behalf of their populations. The inhabitants of these citron districts from east

sham!” Still, this sort of talk won’t satisfy their consciences. They know that sin has an energy over them, and, whether they know it or not, what they really require is a knowledge of Him who has “put away sin by the sacrifice of Himself.” We rejoice therefore to know that native evangelical agencies are being multiplied over these districts, and that in all direc-

## THE FAMINES

IN TURKEY AND PERSIA are becoming more and more terrible. Rev. B. Labaree, at Orooniah in Northern Persia, who has been so useful among the Nestorians, says,—“Our hearts melt to have to turn away so many wan, haggard faces from our doors. They fall at our feet and kiss them, and sometimes can only be



sent away by the use of force. Funds so kindly sent from England have been of unspeakable value, and it is commonly believed we have saved thousands of lives. The price of grain is now ten or eleven times the ordinary rates. The reports from Kurdistan, lately received from helpers among the mountain Nestorians, are equally distressing. The Lord have mercy on the land!

"When His judgments are abroad in the earth, the inhabitants will learn righteousness."

#### SAILORS' COFFEE-HOUSE RESTS IN TURKEY AND GREECE.

THE COFFEE-HOUSE REST IN CONSTANTINOPLE, started by Miss West, is so successful, and meets such a want, that already she has been urged to open one in Stamboul, and another at Beshiktash. The original rest is full every day, and a larger house may soon be required. The Rev. George Constantine proposes to start a similar sailors' rest in Athens.

AT THE SAILORS' REST IN SMYRNA there is a large room partitioned off into a ladies' room, a reading-room, and a coffee-room, having upon the walls texts of Scripture, and sacred mottoes, and upon the tables the word of God in eighteen languages. It is admirably conducted, by Miss West, with prudence and Missionary

zeal. Smyrna is an influential city containing nearly a quarter of a million of souls, a large proportion of whom speak the Greek language; but included in the population there are 80,000 Turks, 12,000 Jews, 10,000 Armenians, 15,000 Levantines, and sailors from many nations.

#### SERPENTS AND THEIR WORSHIP.

THE ISLE OF SERPENTS is not now infested with serpents as it was when it received its name, but around the coasts of the Black Sea they may be found in large numbers. In all the tropical countries of the world the serpent abounds. In India they are so numerous that government official reports have from time to time been made of the number of persons killed by these reptiles. The Hindoos tremble at the

Fain would I have addressed them on a subject more glorious than that in which they were exulting, but there was no hearing to be expected. An old man raised the attention of the multitude by singing a *muntra* or charm; a chorus of singers soon joined him. In the meanwhile he opened a basket, from which a snake of the most poisonous kind slowly raised its head, and to my surprise the animal seemed charmed by the song, so as to direct its motions according to the melodies of the singers, sometimes showing its tongue, and with a whizzing noise rushing upon its master. Some boys holding earthen pots with flowers and leaves on their heads then moved round and round till they became giddy, fell to the ground, and wallowed in the mire. Such is Hindoo devil-worship.

serpent and worship it as a god. They hold festivals in honour of Monusa, the creator and patroness deity of snakes, and every beast creeping on its belly. A Missionary, speaking of these festivals, says,—“A thousand Hindoos of every age were assembled. The image of Monusa was carried about upon a bier by four men. She was represented sitting on a throne, holding two poisonous serpents in her hand, their tails being wound round her neck. The noise of the besotted crowd was deafening.



ENTRANCE OF MR. AND MRS. HINDERER INTO IBADAN, WEST AFRICA. (See p. 81.)



ISLE OF SERPENTS IN THE BLACK SEA.



## NEW GUINEA MISSIONS.

IT USED to be said that Borneo and Australia were the largest islands in the world, but now it is affirmed that New Guinea is the largest, that it is as 'long as from London to Constantinople,' equal to a distance of fourteen hundred miles, and with a width in some parts of three hundred to five hundred miles:

Luxuriant with tropical productions; gorgeous in the variety and splendour of its grasses, trees, flowers, and fruits; awe-inspiring with its stupendous mountains; and prettily intersected with ravines, waterfalls, and rivers; it is altogether a most attractive place.

Millions of people, chiefly of the Malay and Papuan races, speaking a variety of languages and dialects, are scattered over its vast surface. The homes of the people would be far more healthy if they would but erect them on hill-sides or rising grounds; but to a very large extent they are placed in swampy positions, and even over streams or rivers. The houses are generally raised on poles, as in our title-page cut. On three sides they have a surrounding verandah, which is reached by a notched pole or ladder. Their roofs are thatched, and their sides are enclosed by the leaf of the Pandanus, or some other large-leaved tropical plant. They have been seen from one hundred to three hundred feet in length, and will sometimes contain the inhabitants of the entire village. Some live in veritable old-lake dwellings, which have their disadvantages. Sometimes a baby would fall through a hole in the floor, but then the water was soft to fall on, the nurse was able to swim, and the child did not get much harm. The country is intensely hot, and the people wear scarcely any clothes. They often arm themselves with poisoned spears and arrows, and consider cannibalism a right and proper thing, if practised on their enemies. In the northern parts of the island the Malays are often Mohammedans, but the Papuans from east to west, from north to south, are deeply sunk into the degradations of heathenism.

About twenty-five years ago the first Christian Missionaries began to labour for these races in the neighbourhood of Geelvink and Doreh Bays, on the north-west coast. They were sent out by Pastor Gossner of Berlin; four years later the work in New Guinea was carried on by the Utrecht Missionary Society; and about nine years ago the London Missionary Society extended its labours from the South Sea Islands to the south-east coast of New Guinea, near the Gulf of Papua.

The Dutch Missionaries in the north-west, acquired two or three of the languages of the people, and began translation work. They had souls for their lire. Further particulars are given of the Dutch Missions in New Guinea, in a course of articles written by Rev. J. L. van Hasselt, the only surviving labourer of that Mission. They were published in the *Illustrated Missionary News* volumes for 1878 and 1879.

The London Missionary Society has established thirty Mission stations in south-west New Guinea, and has gained the confidence of the people at these places. It has opened up six hundred miles of coast line, that Europeans were not previously acquainted with, has reduced four languages to writing, and has translated six books into them, besides catechisms; and last year, Rev. S. McFarland had the pleasure of presenting the people with the whole of the Gospel of St. Mark in their own language. The good work among the Papuans is steadily progressing.

## SKETCHES FOR BOYS.

## THE MARTYR OF BOKHARA.

(Concluded.)

SABAT, THE ARABIAN, who had been the cause of the martyrdom of Abdallah, had a sad ending to his career. We have seen that at one time he was not far from the kingdom of God; but he often grieved the Missionary by his ungovernable temper and pride. His sin was all the greater, because as a translator of the Scriptures he knew what was right.

He neglected prayer, was tempted of the devil, and actually published a virulent attack upon the Gospel. Calcutta rang with the intelligence; the righteous sorrowed; the unrighteous triumphed. Spiritual religion was derided. Native converts were suspected, and contempt was poured upon the blessed office of the Missionary.

From that time Sabat had not a moment's peace. He became a disappointed, uneasy, and agitated man. His soul was filled with distress at what he called his "bad work"—his detestable project. He felt such a horror of the action that he only valued life that he might undo the pernicious tendency of his book. Both by his pen and his voice he tried to prove to the millions who had heard of his case, that he had made a great mistake, and that after all Christianity was a blessed reality. But Sabat was a great puzzle. Sometimes he would worship indiscriminately with the Mohammedans at the mosque; then he would prove that Mohammedanism owed its success to fraud and violence, and that Mohammed himself was but an impostor; then, with much talent and knowledge, he would be found reading and expounding the Scriptures to others, and once again he thought himself a Christian.

After a while he visited the island of Penang, and Acheen, a native state in the island of Sumatra, with the expressed desire of introducing the Gospel. Here he became a servant of the king, whose son was supposed to hold the "sword of the universe." Political complications arose, when Sabat attempted to retreat from the island; but he fell into the hands of the powerful young prince, who ordered him to be strictly imprisoned on board a vessel. Here the captive's life was violently terminated; *he was tied up in a sack and thrown into the sea!* As an offender of one of Christ's little ones who believed in Him, may it not be said of Sabat that "a millstone was hanged about his neck, and that he was drowned in the depths of the sea?" *Matt. xviii. 6.*

## EFFECTS OF A THUNDERSTORM.

ON THE DOWNS, IN THE DISTRICT OF STELLENBOSCH, AT THE CAPE OF GOOD HOPE, Jejana, a converted Hottentot, was at work. She was looking after the oxen during a dreadful thunderstorm, when two English gentlemen rode up, and with oaths and curses demanded to be shown the road which they had lost. Jejana, sharply rebuking them, advised them to take shelter till the storm was over; but in language still more awful, they defied the storm, and Him who rode thereon. She bade them go, but said, the God whom they blasphemed would stop them in their mad career. They left her with horrid imprecations; but one of them was struck down with the lightning, and carried into a house as dead. He, however, recovered, and afterwards sought her out to thank her for her reproof, which he declared had reached his heart, and had been the means of bringing him to the Saviour's feet.

## WARMING A ZULU'S HEART.

THERE WAS A ZULU lad in Natal, who had become leader to a farmer on his journey to Verulam, when they were overtaken by the heavy mists so common on those hills. The mists very shortly became pouring rain, and darkness came upon them. The Zulu lad, overcome by the cold, dropping the thong with which he led the oxen, stood still. Speedily the eyes closed and he could not move, and he became silent. The farmer, stripping himself of his great-coat, and taking everything that he had available for covering, laid him down in the waggon and covered him up, hoping by that means to revive him; but it was all in vain, life seemed slowly ebbing out. Then, laying himself down beside the little lad, and opening his coat and stretching out his broad arms, he drew the boy to his warm, strong heart and kept him there. Very soon the eyes opened and the heart began to beat, and the boy spoke, and life returned. Years afterwards that Zulu lad said to the farmer, "Sir, tell me what it was that made your heart so warm towards me and brought me back from death." And then, with his heart as warm as ever, the colonist told the "old, old story of Jesus and His love," and it warmed another heart, and speedily the boy from penitence was led to rapture, and now he is on those same hills a native preacher preaching the Gospel of Jesus Christ.

## WHOM CAN YOU TRUST?

A SHIP'S CAPTAIN IN NEW YORK wanted a trusty man to take care of his ship. The captain had sent away all his sailors, and was going into the country himself.

Somebody said, "John will do; he is a trusty sailor."

The captain did not believe in John. He thought every sailor would steal if he could.

But as he could do no better, he locked up everything on board the ship, and brought John to stay there.

Next morning before he left the city, he thought he would take an early peep at his ship. So he quietly stepped on board and softly opened the cabin door. There was John on his knees, with the Bible opened before him.

The captain shut the door carefully and waited. By-and-by John came out.

"John," said the captain, handing him all the ship's keys, "you may open all the drawers and trunks, and air those things. Keep a sharp look-out, John, for those thieves along the wharves. Have everything snug; and I'll be back next week."

This is one of the many cases which prove that "Godliness is profitable unto all things, having promise of the life which now is, as well as that which is to come."

I AM trusting Thee to guide me,  
Thou alone shalt lead,  
Every day and hour supplying  
All my need.

I am trusting Thee for power;  
Thine can never fail;  
Words which Thou Thyself shalt give me  
Must prevail.

I am trusting Thee, Lord Jesus,  
Never let me fall!

I am trusting Thee for ever,  
And for all!



## MISSION-WORK IN THE ZULU-KRAALS.

REV. JOHN ALLSOPP, W.M.S., now on a visit to this country, gives the following illustrations of his labours among the heathen Zulus.

While we spend a certain portion of our time upon our Mission stations, we do not forget the vast numbers of the heathen who live around them. Hence, upon certain days, I made it a rule to leave my home, in company with my horsekeeper and one of our native evangelists, to visit, day after day, amongst the kraals.

We started towards sundown, and took with us a little coffee and tea, a kettle and pannikin, and anything we thought we might want. These were tied to our saddles and horses. We did not forget our blanket. Reaching a kraal, we at once let our horses go, and announced to the headman that we had come to spend the night and preach the Gospel to him; and during the nineteen years I have been labouring there I have never met but once with the slightest opposition to my preaching the Gospel. When we had partaken of a little food, the people began to assemble in the hut that had been set apart for the use of the Missionary. Generally he commences the service by singing a few verses. He then prays, and afterwards expounds some truth, giving the members of the congregation an opportunity to ask just as many questions as they like. These services sometimes continue as long as three or four hours; and so wearied have I often been that I have turned over upon my side on a mat, and begun to sleep while my evangelist has concluded the meeting with prayer.

As showing the difficulties we have to contend with, I may state that I preached in all sorts of positions. The hut, by reason of the fire, which is in the middle of it, gets full of smoke, and you know that smoke is not very pleasant to the eyes; consequently, after a little time, I have gone down on my knees and taken my seat upon the floor. By-and-bye the smoke has become so dreadfully uncomfortable that I could not see. I then, binding my handkerchief across my eyes, have turned over on my side and preached lying in that position.

After sleeping for about two or three hours, I am disturbed by some one, between four and five o'clock in the morning, taking away the wicker-work door from the hut, and then a voice calls out, "We are ready; are you?" That was a signal for us at once to get up. Immediately the hut is filled again, and we hold an early morning service. This work we continue day after day, living with the people, teaching them, concerning the Lord Jesus Christ, trying to undermine their superstitions, and to give them a sure foundation upon which they can rest. We have, after these visits, returned home, because we were obliged to do so—our supply of coffee and tea has been finished.

Where you now hear of one man being barbarously murdered, just to satisfy the blood-thirstiness of the chief, you heard, when I first went there, of one hundred. May I tell you of what took place at the death of the chief with whom I resided? You may be aware that when the great chief of any tribe dies, a certain number of men and women are, according to custom, murdered in order to accompany him into the other world. I have seen the grave of a certain chief, with whom a number of individuals were buried, after they had

been brutally murdered. The great chief with whom I resided died. I knew what was the custom of the people; and when at early morning a messenger from the king's place came to my door to announce the death, I immediately said to myself: "What shall I do? The lives of many seem at this moment to be put in my hands." I at once ordered my horse, and away I, with the evangelist and my horsekeeper, rode to the great place. On our way I saw men grouped upon several hills in crouching positions and in perfect silence, fearing that they might be doomed to die.

On our arrival I walked into the centre of the great kraal, and sat upon a log of wood. A man came to me. I said, "Call the young chief." He went, and announced my arrival. The young chief came forward, and as he approached me I rose. We grasped each other's hands. He shed tears, and so did I. He said: "My father is dead; who will guide, and tell me what I shall do?" We stood in silence for a little, when, in grief he asked, "Will you go and see my father?" I said, "Yes." I was taken to the hut, in which the chief was sitting, not lying, dead, with his blanket thrown over him. I removed the covering, looked upon his face, and left the hut. I went back, and found the young chief still standing. He put out his hand again, and I took it as before. Then I said: "Now is the day of your power; what will you do? Shall the news go from this place to-day to all throughout South Africa and across the sea, to those Christians who send you your Missionaries, and to the Queen of England, that you have used your power to-day in taking life and shedding blood? Shall it be said that you have stained your hands, and that they are red with the blood of your subjects? Or shall the word go forth that you are a man of mercy, that you have heard the Gospel, that you know something of what you ought to do? Give me your word." He looked me steadily in the face and said: "Unfundisi, Missionary, not a man shall die." I took him again by the hand, and said, "Farewell, I believe you; the chief has spoken—not a man shall die." "Doubt me not," he said; "not a man shall die."

I returned home. I learned only a few hours afterwards that, in the assembly of two or three hundred who were already grouped behind the cattle kraal, some nine or ten were pointed out to be slain in a few minutes; but they were not slain. The chief sent for the father, and he said, "You know that the old councillors and the witch-doctors would have you die, but I say, 'Go, and live upon such a hill; there you will be all safe, and nobody shall harm you.'" And so it was. The Gospel has its effects; and when it teaches men to value life as they never valued it before, and when it teaches the heathen to value their wives and children as they never valued them before, it is doing something. These are some of the effects which are very manifest to our eyes who are labouring amongst the heathen.

## SAN SALVADOR, CONGO LAND.

"THE ATTITUDE OF THE KING OF CONGO is still as friendly and hopeful as ever. We have had some very interesting chats with him on Sunday afternoons. Mr. Hartland found in one of his boxes, just arrived from Mussuka, an article which the King had expressed a desire for. It was a trifling thing; but, when Mr. Hartland gave it to him the other day, the king, in thanks, replied 'that he esteemed his

kindness, and thanked him much when he gave these little things which concern this life; but he esteemed far more the importation of those things which pertain to the life to come.'

He always seems most ready and glad whenever we speak to him upon religious subjects, and very carefully and strongly expresses his gratitude.

We are all in good health and spirits, and full of thankfulness to our Heavenly Father for all His goodness and the many tokens of His blessing. May He give us grace to be faithful in all things, and to see His kingdom advancing in this land!"—*Rev. W. Holman Bentley.*

THE STANLEY POOL EXPEDITION of the Livingstone Inland Mission under the leadership of Mr. Adam McCall, is supposed to have reached the Congo about the 20th of April. The last tidings were written within three days of landing, and were very favourable. Donkeys and kroomen had been secured, and of the latter several were warm-hearted native Christians, who will, it is hoped, render good service as fellow-labourers in the gospel.

FROM L'AFRIQUE we learn that a Norwegian colony has recently established itself on the island of Aldabra, a little north of the Mozambique Channel. It consists of a number of mountaineers of Norway, who have been encouraged to settle there by Missionaries of their nation and faith at Mossi-Bé. Selling their principal effects, and practising the strictest economy, they fitted out and provisioned the ship *Delorah* for the passage.

IN MADAGASCAR there are 97 schools and 92 Christian churches in connexion with the Friends' Foreign Mission Association.

## SWEDEN.

"THE SODERMANLAND MISSIONARY LEAGUE" is the name of a newly-organized Missionary Society in Sweden. It already supports several Missionaries.

"THE STOCKHOLM MISSIONARY UNION" is another Swedish Mission. Twenty-two labourers in Mission fields have within the past year been supported by it, in whole or in part.

"THE AMERICAN B. M. UNION" also supports 150 native preachers in Sweden.

## WHAT A MISSIONARY SHOULD BE.

SAMUEL PURDY, a "Friends Missionary" in Mexico, says, as to the qualifications needful for the work,—

"A Missionary should be of the very best mental and bodily powers, with a wife earnest, devoted, and at one with him in the work. He should have a sound and hardy constitution, plenty of patience, good temper, common sense, tact; deeply concerned and exercised in his work, and never dreaming of leaving it till he hears from the Lord as unmistakable a call to go as ever he had to come. He must not go out in the spirit of adventure, or to make a name, but only at the bidding of Christ, and for the glory of His name."

Hear also what Dr. Gardner says,—

"Good physique is important, but the least of the necessary qualifications. The Missionary must have abundance of forbearance and tact, and good humour, a good heart, nerve, a strong backbone, a hanging-on spirit that will not let go, plenty of faith, and utter devotion to the Lord Jesus Christ."



## SPAIN.

VISIT OF PASTOR BUSCARLET TO THE PROVINCE OF BARCELONA.

(Continued.)

PASTOR BUSCARLET says:—We went by rail to San-Vicente and Monistrol, and for two hours travelled over rising ground, the country becoming more and more wild. At length we arrived at San-Vicente, a village built upon the ridge of the mountain opposite the famous Montserrat, at the foot of which is Monistrol, the resort of pilgrims, a small town of some importance. We went to visit the school, and there we found a young Spaniard, Señor Emilio Martinez, the master of our evangelical school. He is deformed; but what a quick, dark eye he has, and what rare energy there is in all he says and does! When M. Empaytaz explained to him that the committee would be obliged to send him to Monistrol for want of another teacher, he entreated, he asked what those Christians would do who have struggled, suffered, and made pecuniary sacrifices to secure the work of the Lord amongst them. . . . At least, let M. Empaytaz imagine himself exposed like one of the members of that little flock whom he was then asked to leave. He came from the fields, and I was much struck by his zeal and frankness. They begged that their dear Martinez might not be taken from them.

"What would their enemies say?" I must tell you that the father of that man, formerly the mayor of the village, lost that office at the last election through having favoured evangelical work, and refused to give it up, although they offered to repay him immediately a sum of money which they owed him.

M. Empaytaz still enforced his proposal. "Dear friend, would you like us to send you an evangelist who had not been proved? We might find one, but do you wish that?" And with tears in his eyes our noble brother replied, "Oh! no, no."

Entire confidence on both sides was evident throughout their conversation, and an openness which is so rare amongst these Southerners. Thirteen of these friends had alone borne the expense of procuring and furnishing a place for worship, and a school, costing about 320 francs, and the fact that only four of them could send children to the school adds to the interest of this statement. They have bought also a clock and four maps.

Returning in a few minutes by rail to the station of Monistrol, we descended rapidly from the platform to the town in half-an-hour, and after having crossed over a fine bridge, and passed in front of two large buildings, one of which was lighted with the electric light, we entered a particularly clean hotel. Monistrol is at the foot of Montserrat—that famous monastery to which Loyola retreated to prepare and organize the order of Jesuits. The virgin of Montserrat is famous beyond the borders of Spain, and the situation of this place of resort for pilgrims, which rises above some of the wildest mountains I ever saw, is well calculated to attract them. It is at the foot of this rugged mountain—the home of a cruel and fanatical superstition—that our schoolmaster Albricias has been succeeded in his work by our brave evangelist, Gonzalez. What an unpretending, patient, devoted man, he is! ready to go whither or to do whatever he is requested, provided that it is for the advancement of the Saviour's kingdom. We found him keeping school with about fifty pupils; and after spending six hours a day with them, he conducts an evening

school; then, three or four times a week, he receives a dozen men and women from a factory to study the Bible with himself.

"But Gonzalez," M. Empaytaz remarked, "you will never be able to keep up all this!" "What do you want, then?" he replied; "can I refuse to receive those brave people who are thirsting for the word of God, and who come to me to explain it to them after working for fourteen hours? In this way I am preparing them to become earnest members of the Church."

(To be continued.)

## Our Missionary Portrait Gallery.

I. MRS. ANNA HINDERER—(continued).

MR. and MRS. HINDERER arrived at Sierra Leone, on the West Coast of Africa, on the 27th of December, 1852. Here they were brought face to face with some of the Yoruba people, who were down from the interior. Great was their delight at again seeing the face of their old friend the Missionary; and when he introduced his wife, and they learned that she was to accompany him to Ibadan, they were unable to control themselves, but indulged in every conceivable manifestation of joy. In her journal that day, she wrote,—"I feel so happy to have touched African ground, and rejoice to think my little services are to be given to this land."

After a few days spent at Sierra Leone, they proceeded to Lagos, where they were cordially received by the Rev. C. A. and Mrs. Gollmer, the C.M.S. Missionaries then at that station.

Mrs. Hinderer's first experience of African fever was on the 13th of January, 1853. Twelve days later she wrote, "I had a very sharp attack, but I was able to get up a little on the eighth day. But my poor limbs tottered and trembled fearfully."

A few days after we find her, though still nearly prostrate, starting with her husband, for the station at Abeokuta, at that time the only existing interior station occupied by the society. They proceeded thither in canoes up the river Ogun. Ever an ardent lover of nature, there was everything here to charm her senses. "The scenery was magnificent; such banks, foliage, scented shrubs, exquisite little birds—red, purple, orange, yellow, and green"—besides troops of frolicsome monkeys, and parrots of the most brilliant plumage, met them at every turn.

Arriving at Abeokuta, the journey having taken about three days, they took possession of a house, formerly occupied by Missionaries then recruiting in England. It must have been no fastidious mind that could venture, however briefly, to dwell in such a tenement. "The white ants had eaten holes in the floors and walls, and insects of various kinds haunted it, spiders as large as the palm of your hand, and many others." The many who look on the bright side of a Missionary's career, and truly it has its bright side, should not ignore the dark side, for in no calling is there a greater demand for entire denial of self than in that of the Missionary's.

Here she had opportunities for acquainting herself with the many-sided character of the African race. The entry in her journal of her experiences of the African children is diverting: "I am teaching the children not to be afraid of me. They run away in the most ludicrous manner, as if I were a serpent; yet they like

to look at me, and come creeping; but if I look they run; if I stoop to gather a flower they think I am going to catch them, and then they fly. Yet this evening when they saw it was only for a flower, with which I seemed very pleased, one was encouraged to gather some like it, and then to bring them to me, but she held them out to the full extent of her arm. I then persuaded her to come quite close, by holding out a few cowries, after which she lay prostrate on the ground to thank me, with her face in the dust. Poor little things, such slavish fear! One quite sees the effect of slavery through everything, their countenances speak it." It must be remembered that, at the period of her writing, the horrible traffic in slaves was at its height; thank God, matters have vastly changed since then.

On the 9th of March Mr. Hinderer journeyed alone to Ibadan, further into the interior, to "palaver" with the chiefs in reference to the formation of a Mission in that town. It is not surprising that during his absence she should feel the solitude of her position. The time occupied by her husband's business at Ibadan, however, was not allowed to go unredeemed. She made many friends, and endeared herself to the young, to some of whom she had begun to teach English. Her juvenile visitors throughout the day were numerous. "I let them look," she says, "at my things, sing with the music, listen to the clock, look at the pictures, turn over my work-basket, and laugh and shout at some of the mysteries. Their black skin makes no difference to me; to have them come to me, to see them pleased, makes me happy."

On the 25th of the following month, they were en route for Ibadan. They were accompanied by a Mr. Kefer, a former student in the Islington Institution, and now appointed to labour with the Hinderers. Great were the rejoicings of the Ibadians when they entered the town,—men, women, and children, shouting and screaming, 'The white man has come!' 'Oibo Obe! and the white mother has come!' and then thousands of salutations, everybody opening eyes and mouth at her.

Their dwelling was situated in the south-west part of the town, on the Kudeti Hill. It was little better than the hut they occupied at Abeokuta—walls and floor of mud, and roof of thatch, in which myriads of insects made their homes, and would not be evicted. But the surrounding prospect compensated for internal deficiencies or discomforts. The country on either side and in front of the house was "very beautiful, undulating, watered by numerous clear running streams, marked in their course through cultivated fields by the more luxuriant vegetation. Everywhere graceful palms reared their tall straight stems, and crowning summits of leafy fronds, in fine relief against the blue sky; while the same lovely country reached far in the distance, till lost in the faintness of the horizon. A grand forest of palms also formed a picturesque background.

Little time elapsed before Mrs. Hinderer had won her way to the hearts of all her neighbours. Her first step was to invite as many as could come to her hut for instruction. She found them eager and quick to learn, and was often astonished at their powers of retention. In a short time they were able to repeat from memory the Lord's Prayer, some of the Commandments, and a few hymns. Thus began Mrs. Hinderer's efforts to win souls to the Saviour.

(To be continued.)



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ROUMELIANS, EUROPEAN TURKEY.



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N.B. Some of the articles in the "Illustrated Missionary News" are prepared with a special view to interest in Missions the young members of the family circle.

### LOCALIZATION.

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"BEHOLD, I SEND YOU FORTH AS SHEEP IN THE MIDST OF WOLVES: BE YE THEREFORE WISE AS SERPENTS, AND HARMLESS AS DOVES."—Matt. x. 16.

There was no mistake about it. The first Christian Missionaries sent out by the Saviour Himself were to grapple with the mighty Foe, like their successors in every age. The Great Originator of Christian Missions knew perfectly the difficulties and dangers to which His witnesses in all lands would be exposed. He knew that behind many a plausible exterior, and much that appeared to be cheering, there would often be antagonistic elements at work. Under the prince of the power of the air—the power of darkness—there would be schemes of diabolic force brought to bear upon the gospel preachers, who would know what 'the evil day' meant, as they were necessitated to exclaim, "We wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And though the Saviour knew all this, He sent forth these His ambassadors and soldiers, and still continues to send them forth, to deliver His messages of mercy and pardon and saving power, and to fight the good fight of faith. Whilst He cheers them with a consciousness of His omnipotent energy working with them, requiring them to 'be strong in the Lord and the power of His might;' He places His own wisdom at their disposal, saying, 'If any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him;' but as a fundamental principle, He lays down the rule from which they must never depart;—"I say unto you, that ye resist not evil!" but "be harmless as doves!" Never, under any circumstances, were they to use physical force, but were ever to 'overcome evil with good;' because the love of Christ constrained them. He laid down His life for His foes.

THE AGGRESSIVE MISSIONARY MOVEMENT OF THE CHRISTIAN CHURCH FOR THE SPIRITUAL INTERESTS OF THE YOUNG, which was fairly started one hundred years ago, has within the last month received special attention and recognition. The Centenary special services and meetings which were held brought out the history, characteristics, extent and usefulness of Sabbath schools, both in the civilized and uncivilized nations of the world. The meetings in which the representatives of fourteen nationalities took part were of thrilling interest, but as their details have already been published, it is not necessary to recapitulate them. Abundant evidence was furnished that the movement was from the Lord. Millions upon millions of young people had been instructed in the great truths of Divine revelation, but especially in the way of salvation through our Lord Jesus Christ; and a multitude which no man could number, through these schools, had, it is believed, been hopefully converted to God.

The Sabbath schools of the United Kingdom of the British Isles and the Colonies now contain above four and a half millions of scholars, with half a million of teachers; on the Continent of Europe there are 400,000 scholars taught by 20,000 teachers; in Asia, Africa, and Polynesia, there are more than 200,000 scholars taught by 5000 teachers; and in the United States there are 886,328 Sabbath school teachers, 6,623,124 scholars; making a *total of 7,509,452 teachers and scholars in the Sabbath schools of the United States*; and THROUGHOUT THE WORLD ABOVE ONE MILLION FOUR HUNDRED THOUSAND TEACHERS, AND ABOVE ELEVEN MILLIONS AND A HALF OF SABBATH SCHOLARS! In consideration of such facts we may well exclaim, "What hath God wrought!" Oh that a new power and unction from the Holy One may henceforth rest upon the Sabbath School Missions of the world.

THE ALBANIANS, instigated by the Turks, are making the most gigantic preparations for war, and threaten to overwhelm the whole Montenegrin territory. Just when every man was needed to put in the crops, they were called to defend their frontier.

HUNDREDS OF ROMAN CATHOLIC CHURCHES in Germany are without pastors. Under the circumstances it is believed the Pope will yield to the Empire in the matter of referring its nominations to the Government for approval.

THE NATIVE BAPTISTS OF BURMAH raised last year thirty-one thousand dollars, for endowing the Bassein College.

A GRAMMAR OF THE CHINYANJA LANGUAGE spoken at Lake Nyassa, is about to be published by the Missionaries of the Free Church of Scotland.

THERE ARE said to be 63,000 prisoners in the Russian prisons.

How is it, as George Elliot says, that "the power of precise statement is voted low, as the attitude of an every-day mind?" Writers and painters strive to produce a certain fine effect; but it is the effect of untruth, and after dis-illusion will come disgust. Since the world began, every effort to find a good substitute for truth has been a failure, and ever will be.—*Christian Weekly*.

ONE OF BRIGHAM YOUNG'S DAUGHTERS was lately expelled from the Mormon Church for suing some of the rascally "brethren," who attempted to rob her. When entreated to return to the fold she replied:—

"My father, prophet though you call him, broke many a woman's heart. If it was required of me to break as many hearts, and ruin as many women as my father did, I should go to perdition before I would go back into the church. A religion which breaks women's hearts and ruins them is of the devil. That's what Mormonism does. Don't talk to me of my father."

### EXPULSION OF MISSIONARIES FROM ABYSSINIA.

THE SWEDISH MISSIONARIES, Soensson, Carlsson, and their colleagues, have been expelled from Abyssinia by King John. At an interview they had with the king, they were received courteously and were provided with quarters and food, but he would not accede to their request that they should be allowed to preach the Gospel. He said he could not allow them to teach in the country, because he did not want two sorts of gospels. Abyssinia, he affirmed, had been Christian for 250 years. The Falashes he had assigned to Mr. Flad's disciples; the Comanties and Waities he was teaching himself. He therefore requested the Missionaries to return to their own country and teach the Falashes and Heathen there. He ordered them away at once, and forbade them to stop anywhere along the road more than one night. The Missionaries had a long and wearisome journey, and were badly treated by the people because of the king's contemptuous dismissal of them. They returned to Massowa, the rest of the Missionary force residing at Mensa. At last accounts, those at Mensa were fearing an assault by the rebel Waldo Mikael's forces, and those at Massowa a raid by the Mohammedan governor of Hamazan.



### A SAD CRISIS AT UGANDA.

FOR SOME TIME the prospects at Mtesa's capital, Uganda, have been most encouraging. Letters from the Missionaries have hardly mentioned the Jesuits; but king, chiefs, and people, have grown more and more friendly. The desire for education was rapidly increasing, and the little printing press was hard at work supplying the demand for printed alphabets, texts, prayers, &c. Mr. Litchfield writes of that time:—

"Peace is upon us, and there is a wonderful change from the days of our troubles here. In fact it is like clear sunshine after storm. Mtesa is taking up the matter of education in earnest. Mackay and myself are never free from learners, some of whom are waiting with the daylight. We are now on visiting terms with every chief in the capital, and not a day passes without our house being full of visitors. The king and others are asking for baptism, and we hope for bright days ahead. Pray for us."

But a dark dark cloud was approaching, and just before Christmas it broke upon the Mission. The chief deity of Uganda called Mukassa, is the demon-god of the lake, and is supposed to be an evil spirit which resides in a human being, and from time to time visits Uganda to assert his supremacy. In December it was announced that the god was coming in the person of a medicine-woman, or sorceress. Mr. Mackay boldly denounced the superstition, and at first carried the king with him; but the power of evil was great, and on Dec. 23rd, at a grand council of chiefs at the palace, it was resolved unanimously to have nothing more to do either with Mohammedanism or Christianity, but to go back to the old religion! The Sunday services were discontinued; the people were forbidden to come any more to learn from the Missionaries, and when a fortnight later the letters just received were written, these brethren were waiting the issue of this great crisis.

Long ere this the question has probably been decided whether the Mission remains in the country or has been driven out. If the Missionary brethren should have to leave, let us remember that the Gospel has been proclaimed in Uganda for two years, and that they leave behind them precious fragments of the written word of God, and many among young and old, among rich and poor, who have learned to read it. What fruit may not God give from the seed thus diligently and prayerfully sown?

### TANGANYIKA TRIALS.

THE VERY DAY BEFORE the arrival of Messrs. Southon and Griffith at Ujiji, the Mission party were in great peril. Mr. Hore says,—"The Arabs filled our house; their slaves and followers, armed to the teeth and dressed for the occasion in holiday costume, danced and yelled outside (about 120 of them), and actually pointed their guns at us through the windows, requesting their masters 'just to say the word' and they would fire. Others marching up and down, fired off for display. The Arabs were received with courtesy, and seated within. One of them said, "Let us have a row, finish them off, and clear the house." But it was ordained otherwise. One or two of the other respectable Arabs at once stood up, and said, 'Let us go,' and immediately they rose as one man, and went out quietly, followed by all their slaves, who, however, went off dancing, and shouting, and firing guns, like a lot of mad men. On

this occasion one Arab was forced in by the others, and several were reluctant visitors."

At another time, when Mr. Hore was out in his yacht, he says:—

"Hundreds of the Goma people stoned me in the night from their lofty hillsides, on which they mustered like Highland clans, by fire and bugle, on my approach, so that I was compelled to run to sea in all haste; but when daylight revealed my white skin, they mustered as strongly to give me a hearty welcome to their shores, for said they, 'the white man is good, the Wajiji told us all about him.' They had an ambush of canoes too with stones, which they pitched overboard in my sight, as they escorted me to shore in the morning."

Hitherto the Lord hath helped us, and delivered in danger, trouble, and sickness.

THE LONDON MISSIONARY SOCIETY have received a grant of 3000*l.* for the purpose of putting a steamer on Lake Tanganyika; and Mr. Hore is likely to return to England before very long, to report on the Lake and the kind of vessel most suited for it, also to superintend its construction, and its transport back to Tanganyika.

### THE CONGO MISSION AT SAN SALVADOR.

It will be remembered by our readers that San Salvador is about 500 miles from the mouth of the Congo. It has become the centre of a most interesting Mission work on the Congo itself; and it will in future be aided by a small steamer to be supplied and supported by a munificent contribution of Mr. Robert Arthington of Leeds. Under these circumstances the following extract from a recent letter from Mr. Comber, will be read with the deepest interest:—

"The prospects of our Mission here are very hopeful, and our success in Congo itself beyond what we had thought of or hoped. We are filled with wonder at the blessing our God is giving to His unworthy servants in such a short time; the love and confidence of the people, the earnest heed given to God's Word, the desire, as vigorous as it was at first, to learn, and (shall we not make you sharers to the full in our joy?) the conviction that *two* here, the king of Congo and Matoka, *have believed God's Word, love their Father and their Saviour, and are trying to do God's will.* I write this very deliberately, as I know it is a great thing to say in so short a time, and my brethren sitting at the table with me fully concur in the expressions I have used about these two—his Majesty himself and our old friend Matoka. Every Sunday afternoon one of us has a special audience with the king, and an hour's conversation on exclusively religious subjects. His earnestly expressed thanks to us and to the God who sent us to enlighten his dark heart; the earnest, fixed attention he pays to our words, make our hearts very glad and thankful, and the tenor of his life leads us to the conviction I have expressed. Our noble friend Mr. Arthington spoke of the 'intelligent co-operation of the king of Congo' in our great schemes for the further interior, and I feel that we have even more—his *Christian* co-operation. He is doing all he can to help us forward, and doing it greatly for God's work's sake."

### OLD CALABAR.

SUPERSTITION RUNS RIFE among the Uwet tribe near Old Calabar, Western Africa. The United Presbyterian Mission, not long ago,

sent their youngest native agent, Eyo, to commence the Christian instruction of this tribe; but was not long before he had to pass through a trying ordeal.

One Sabbath morning the town of Ibami rose against their head chief, accused him of witchcraft, and because he would not eat the ordeal bean, shot him down before Eyo's eyes. Eyo tried hard to save the man's life, and would have succeeded had his messengers to his brother at Uwet been faithful. The Missionary who afterwards visited Eyo, thought he had acted both with prudence and courage in removing the murderer.

THE CALABAR KING and his chiefs at Creek Town issued an invitation to the town people and near villagers to come and see what was done in the church every Sabbath day. If they liked they could come again. He specified two days, and during those days, the building was uncomfortably crowded, even to the pulpit door. Nine hundred persons were present at one time. After those days the attendance kept up at about five hundred, until the town emptied itself into the markets and farms in the neighbourhood. While the people are out of town they attend service under the native Preachers, so that the numerical loss to the town 'mother' is a gain to the district 'daughters.'

THE MEDICAL MISSIONARY WORK in Old Calabar is most encouraging. The Missionary says:—"I attend the dispensary on every farm market-day, which alternates with the town market-day. There are frequently a hundred patients in a forenoon. A large number are very poor and very sorely diseased; but from the paying ones the institution has received 160*l.* during the last nine months. The poor get their medicines *gratis*. On the mornings patients assemble, we have family worship in the room used by the people, after which I repeat a verse of Scripture to them until they have grasped it. It must be a wee verse, and full of Christ. After a few words on what they have just learned, the business of the morning begins, when sometimes I must put off coat and vest. One rule strictly observed is, that whoever has on fetishes must give them up before he gets any medicine. When I take the charms from a person, my usual formula is, 'My friend, if you wear a fetish, and drink my medicine, and get better, you will thank the fetish; if you get worse, you will blame my medicine and me.' Sometimes I add, 'Now I do not want to lose your good opinion.' The patient always leaves his fetish.

I am glad to say that the intercourse between the Mission on the one side, and the king, chiefs, and people on the other, continues to be of a highly friendly character. I feel certain that every person belonging to this town regards the Mission as the friend of Calabar, and regards us Missionaries with more or less affection as they come in contact with us. I do not think that there is a single unhappy feeling in this town towards any of us.

Some of the chiefs are talking about breaking up their harems—one has already done so. One man, after years of sad wandering from his God, has cried for pardon, and I believe has got it, and now seeks restoration to church fellowship. Yesterday he sat quietly in the corner of the dispensary, and talked with a poor patient until he got all his charms, and then left him after urging him to trust to Christ. The cause is growing from within outwards."



## VAN, AND THE TAURUS MOUNTAINS.

FROM THE RUINS OF ANCIENT NINEVEH, on the River Tigris, about 150 miles north-north-east, is the lake and city of Van, in Armenia. Koordistan lies between it and the Tigris, and Mesopotamia between the Tigris and the Euphrates, still further south; thence the traveller passes through Syria to Damascus and the Mediterranean. To the north of the lake, as seen in our view, is the great Sepan Mountain, on the Taurus range.

The cradle of the human race was somewhere within the boundaries of the countries to which we have referred. It is generally believed that

man of the Native Protestant community said that she had lately made visits to three or four villages, especially to benefit the women. This was from the promptings in her own heart, and her desire to serve Christ and save souls. With much simplicity and modesty, she spoke of the meetings she had held in those villages; how the room would sometimes be so crowded that women would have to stand and hold their babes in their arms. She had counted seventy women at some of these meetings—poor, hard-working women, mostly depending on their daily labour for their daily bread; yet willingly they left their carding, spinning, weaving, or other work to come and hear the words of life.

"I never before experienced such joy—such happiness."

*Miss Hattie Seymour* has recently returned from a tour among some of the villages on this plain. She says: "I cannot tell you how well and happy I am when I am doing this work. The more I go among these poor women, the lighter seem the hardships and exposures of touring, so that when I am contemplating a visit to the villages these disagreeables hardly come to my mind, so much do I anticipate the joy, the privilege of carrying the glad tidings of a Saviour's love to these wretched homes."

The work of a Christian Missionary is indeed most glorious, joyous work.



LAKE AND FORTRESS OF VAN, WITH THE SEPAN MOUNTAIN ON THE TAURUS RANGE IN THE DISTANCE.

the Garden of Eden was in Armenia; and that the world was repopled from it in the days of Noah.

Scattered over these extensive and beautiful regions, the American Missionaries and their helpers, male and female, labour for Christ. Long have the inhabitants of these countries been panting for more and more knowledge of the way of salvation.

In an upper room there was a prayer and conference meeting of women on the Taurus Mountains at Harpoot. Miss West, the lady Missionary, was there. She had been encouraging them to confess their faults and open their hearts one to another, when the wife of the head

On another occasion, she said, she had just mounted her horse to leave the village, when a number of these poor souls followed her some distance, and her heart was melted at the cries of an aged woman who, with tears rolling down her wrinkled face, and hands outstretched as if for help, continually exclaimed, "*What shall I do? oh, what shall I do to be saved?*" And in every village they entreated that she would soon come again to teach them.

As this good sister finished her story, she was asked: "And you, did you not receive a blessing also, Enghafer? did not your own soul get warmed when thus working for others?"

"Oh, yes!" she answered, with a beaming face.

## MOHAMMEDAN INTOLERANCE.

NEVER since the day of the Sultan Mahmoud has any Sultan ventured so completely to defy the public opinion of the civilized world as the present Sultan Abdul Hamid. The Turkish Minister of Foreign Affairs announces officially to Mr. Layard, that hereafter *no Moslem shall be allowed to leave his religion and become a Christian under penalty of death*; that no one shall be allowed to teach doctrines subversive of Islam, and that, in defiance of treaties, any foreigner engaged in such teaching may be arrested and imprisoned without consulting the foreign consuls or ambassadors. In Syria, intelligent Moslems condemn this resolve.



## BULGARIAN GIPSIES.

A VERY CONSIDERABLE NUMBER OF GIPSIES are scattered over European Turkey and Southern Europe. They are an erratic race, speaking a language resembling some of the dialects of India, with a mixture of the Egyptian. In France they were called *Bohemians* or *Egyptians*. In Italy they were called *Zan-gari*, in Spain *Gitanos*. In Turkey they are *Tchingenes*. It is generally believed that they came originally from Egypt. In Bulgaria they have no traditions or records regarding their origin; no religion of their own, but they adopt the outward forms of the people among whom they live, whether Christians or Mussulmans.

They dislike a fixed settlement and the arts of husbandry. They are indifferent as to the food they eat, are characterized by licentiousness, ignorance, and intellectual apathy, a disposition to pilfer, and to impose on the credulity of others. In this part of the world many of them follow some regular trade, and have fixed habitations; they wash gold from the sand of the rivers, and they work iron and copper. Some are carpenters and turners, others are horse-dealers, and even keep wine-shops or public-houses.

The peculiar labours of Barrow among the Spanish gipsies proved that they could be acted upon for good, and could be led to read and study the Word of God. In Bulgaria they are taught the Gospel in common with other Bulgarians by the local Missionaries.

The Rev. D. Challis, a Bulgarian Missionary, says the mission beyond the Balkans is as usual, prosperous. The schools are crowded, and there are abundant listeners to the Gospel nearly everywhere. Oh for schools! We are years and years behind for want of schools. I can hardly endure the thought that I must wait until autumn before opening ours; but it seems impossible to get it started sooner.

The spring is very backward here. In some parts of the country there is actual suffering for the necessities of life. We have had very little rain until lately. A drought this year would be terrible in this country. Mr. Bond, of Philippopolis, in a recent visit to Chirpan, Bulgaria, was accompanied by Pastor Shopoff. They visited several of the leading men, including the chief priest, also three of their schools, and everywhere received a hearty welcome. The Chirpan Governor had just made a tour of the thirty-eight villages under him, making notes of their actual condition and needs; he was putting forth strenuous efforts to get their schools in good order. Mr.

Bond says:—"Throughout the field, the Bible and religious books are having a remarkable sale. Teachers urge their scholars to buy, after setting the example themselves. Altogether we feel encouraged to press forward in our work, rejoicing to be used as instruments in it."

## THE GOLD-GREED OF NIAS ISLANDERS.

NEAR THE WEST COAST OF THE ISLAND OF SUMATRA, in the East Indies, lies the Island of Nias. Here the Missionaries of the Rhenish

Nias is a rich country, and its riches lie unused in the coffers of the chiefs. They buy gold ore from the Chinese, and forge, cast, or manufacture crowns, bracelets, necklaces, belts, and other ornaments from it. Such a set of gold ornaments costs at least 600 guildens for the gold, besides the expenses of its manufacture, and other expenses, for if any one has been forging gold, he is forced to give a sumptuous feast.

The people, however, are not satisfied with one set of gold ornaments, but as soon as it is complete, they begin working to obtain a second. To accomplish this object, they consider no labour or exertion too irksome, and will even endure the greatest want and privation for the sake of acquiring it. There are rich people here who have 5000 to 10,000 guildens' worth of gold lying in their coffers, and are yet not ashamed to come to the Missionary and beg, and accept a small coin with thanks. Last year, people died of starvation who had plenty of gold, but were too sordid to buy rice.

But not only among the rich is this rush for gold, the poor are so anxious to possess a set of gold ornaments, that they will endure years of hunger and poverty to gain one. When, after much trouble, they have reared a pig, they take it to the Chinese and exchange it for gold, but remain in the same state of misery and penury as before. Here, in the neighbourhood of Gunong Sitolie, the gold-forging is not yet so extensive as in the Interior, where the people, through intercourse with the Chinese and Malays, have gradually become accustomed to all kinds of necessities that they may secure gold.

The chiefs are not so proud of being the possessors and rulers of populous villages as they are of the quantity of gold which they possess. Through their tyranny and injustice they often drive the villagers away, who are glad when they can escape from their gold-swindling oppressors. It is only real Christianity which can annihilate

their selfishness. What they want is a heart-knowledge of Him, who, though He was rich, for our sakes became poor.

"IT IS CURIOUS TO NOTICE," says Rev. F. A. P. Sheriff, of the Lahore Divinity College, "how thoroughly possessed the Mohammedans of the Punjab seem to be becoming with the expectation of the triumph of Christianity. One man actually urged this as a proof of Mohammed's inspiration and power of predicting, as there is a tradition that he foretold that Christianity would prevail throughout the world."



A BULGARIAN GIPSY.

Mission are at work. They are surrounded by difficulties, but in the midst of all are plying the people with the Gospel of Christ. One of these Missionaries in a recent letter concludes with Herr von Rosenberg that the Niassers are not irreclaimable—that they may be won over to Christianity; but that at present they are infatuated with idol-worship, sorceries, immorality, and covetousness. From the chiefs downward the Niassers are against all innovations. The covetousness of the chiefs and people of rank is very marked. They try any means to extract every thing possible from the poor man, that they may enrich themselves.



## MADAGASCAR.

THE OPENING OF THE PALACE CHURCH AT ANTANANARIVO, Madagascar, which took place on April 8th of this year, was an occasion of much joy and rejoicing. The foundation stone was laid by the Queen (Ranavalomanjaka), eleven years ago, and since that time services have been regularly held in one of the rooms of the palace, conducted by a native pastor.

This Royal Church has for some years past joined with the other churches of the city in Home Mission work, and has taken a leading part in what may be fairly termed foreign Mission efforts, as a result of which four native Missionaries are now labouring among the distant heathen tribes of this immense island.

No foreigner had hitherto been invited to take part in the services of the Palace Church, but at the opening of this new place of worship all foreigners were invited, and the members of the Norwegian and London Missionary societies, some merchants, and the medical staff connected with the Government were present.

The services were long, two sermons being preached both in the morning and in the evening.

It is a point of Malagasy court etiquette that the sovereign must occupy a higher seat than all else; the royal pew therefore is higher even than the pulpit, and is elaborately carved and ornamented. The queen appeared in a dress of green and white satin, with abundance of gold and jewellery; but she wore no special insignia of royalty, as she does on public occasions connected with government business. She had a number of children with her, as is her custom, and the prime minister, who is also her husband.

After a hymn had been sung and prayer offered, the prime minister rose and read a printed paper, containing the queen's declaration that she had laid the foundation stone of that house, "to be a house of prayer and praise and service to God, the King of kings, and Lord of lords, in the name of the Lord Jesus, who died for the sins of the people, and rose again for the justification and salvation of all who believe in and love Him." It further declared, "If any one destroy this house of prayer to God he cannot be sovereign in Madagascar."

The prime minister also read a paper prepared at the request of the people, giving a statement of the origin of "the praying within the palace." "It was not through any human instrumentality," said the speaker, "that the queen first became a Christian, but through the influence of the Word of God, blessed by His Spirit; and I will show you the very Bible by which she was led to believe." He here took from the table in front of the queen a not very clean copy of the Bible, and holding it up said, "This Bible was in the house of Rasoharina (the queen who preceded the present queen), and was considered of no importance. It received no honour of any kind, and whoever had any time to spare might take it up, spell through a verse or two, and put it down again. When Rasoharina died, the present queen remained within the palace, as is customary at a time of mourning, and she took up this Bible and read it, and as she had a good deal of leisure at that time of sorrow, she read in it frequently; that very Bible," he said, holding it up again, "was blessed by the Spirit of God to change the mind of the queen and make her love the praying, and the word in Isaiah lv. 11, was accomplished, which says, 'So shall My word be that goeth forth out of My mouth, it shall not return unto

Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.'"

Soon after, the queen sent for the three eldest officers, and told them she was convinced there must be a God, who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her and said, "it was good!" but their faces were very doleful.

Some of the pastors were sent for, and regular instruction in Christianity was given to the queen and prime minister, and a service commenced on Sundays within the palace, attended by a few of her slaves and children; and that was the beginning of the palace church and congregation, for which the present stone building has been erected.

The opening services of this church lasted for a fortnight, as the queen was anxious that all the nine churches of Antananarivo with their country branches, should take part in it. Each church had their appointed day, held as many services as they liked, and how they liked. One of these congregations, composed of very poor people and slaves, was treated with special kindness. The prime minister told them they were not to think of the queen as invested with royalty in that place of worship, for she as well as they all wished to be a servant of God; they were not expected to salute the queen there, for all had come to worship and reverence God. Outside, on other occasions she was their queen, but here she was one of them as a servant of God. No restriction was placed on those who might attend—as the queen's word put it—"Even the slave of the slave would be welcome."

These rejoicings afforded an opportunity for exercising an act of royal clemency, and many prisoners in chains in the city were liberated.

EVERY TENTH BARREL OF RUM LANDED IN MADAGASCAR is handed over to the Custom House, because it is the plan there, that duty should be paid in kind; but the authorities will not handle the evil thing; they will not commute it for a money payment, and so the rum is poured upon the sands. The Hova Government of Madagascar disapprove the importation, and would gladly place it under heavy restrictions, if not stop it altogether; but their hold over the coast tribes is limited, and they fear a collision with the French on the subject.

Thus, while the civilized Frenchman pours his flood of drink into the country, the simple inexperienced native prince stands silently by, unable to resist, but refusing to soil his hands with the unhallowed gain!

Ought not Christian Churches and Christian governments to help them in their difficulties?

## INDIA.

THE BIBLE-WOMEN IN INDIA are steadily pursuing their important work; and although there are no striking accounts just now of many forsaking their idols, and publicly professing themselves Christians, there is reason to believe that a quiet and powerful influence is at work among many of the women who are visited by these valuable agents. One of them recently wrote:—

"I spent some time in conversation with a woman named Bagawathy. As soon as she saw me she earnestly desired that the book containing the religion of Christ might be read to her. She paid great attention to the portion I read, without making the least interruption

by speaking or raising objections as many do. When the reading was over, she said the following words with great emphasis:—

"My dear Christian woman, there is scarcely a pagoda in Travancore to which I have not gone to perform my vows and to seek for comfort from the gods who dwell there. I returned from all the temples I visited deeply disappointed. No god was able to soothe my sorrows and distresses. Now I hear to my great joy that there is one called Jesus, who comforts the distressed, pardons the sins that constantly disturb the peace of men, and vouchsafes to sinful men the privilege of enjoying heavenly bliss. I put my trust upon such a good God. I will not fail to ask Him always to pardon my sins, and to take me up to Him when I finish my worldly course. Please change my heathen name, Bagawathy, and call me by the Christian name Pakkiam—Bliss. My infirmities of old age do not allow me to walk to attend the place where you meet to bow down before that sweet Lord Jesus."

There lived in a village in the South of India another woman who had only one son. He was attacked with small-pox when he was twenty-three years of age. Then his mother made a vow to the goddess Amman, who they believe sows the seeds of small-pox as a punishment for sin. This was the vow of the woman:—"If my son recovers now, I will put him in a scale and find out his weight, and I will take an equal weight of gold and get it made into a man's form, and then I will put it before the goddess." She was a woman of very large property, yet the goddess could not save her son from death. He died on the ninth day.

"CHRISTIAN MISSIONS IN INDIA," said Sir Richard Temple, the late Governor of Bombay, "are producing excellent political effects, and the example of the Missionaries is doing more good than the British Administration."

## THE PRECIOUS BLOOD OF JESUS.

Precious, precious blood of Jesus,  
Shed on Calvary;  
Shed for rebels, shed for sinners,  
Shed for me.

Precious blood, that hath redeem'd us!  
All the price is paid;  
Perfect pardon now is offer'd,  
Peace is made.

Precious, precious blood of Jesus,  
Let it make thee whole;  
Let it flow in mighty cleansing  
O'er thy soul.

Though thy sins are red like crimson,  
Deep in scarlet glow,  
Jesus' precious blood can make them  
White as snow.

Now the holiest with boldness  
We may enter in,  
For the open fountain cleanseth  
From all sin.

Precious blood! by this we conquer  
In the fiercest fight,  
Sin and Satan overcoming  
By its might.

Precious, precious blood of Jesus,  
Ever flowing free!  
O believe it, O receive it,  
'Tis for thee!

Precious blood, whose full atonement  
Makes us nigh to God!  
Precious blood, our song of glory,  
Praise and laud.

Frances Ridley Havergal.



## SKETCHES FOR GIRLS.

## THE BELOVED PRINCESS OF SIAM.

THE SISTER OF THE PRESENT KING OF SIAM was the darling of the palace; and Mrs. Leonowens was the English Governess at the Siamese court. She was a resident at or near the court.

Fā-ying was the name of the sweet little princess of whom we now write. One bright afternoon, when Mrs. Leonowens was sitting at the schoolroom table, she heard the irresistible young voice of the princess saying to her, "Will you teach me to draw? It is so much more pleasant to sit by you than to go to my Sanskrit class. My Sanskrit teacher is not like my English teacher; she bends my hands back when I make mistakes. I don't like Sanskrit; I like English. There are so many pretty pictures in your books. Will you take me to England with you, *Mam-cha*, Lady dear?" pleased the engaging little prattler.

"I am afraid his Majesty will not let you go with me," replied the teacher.

"Oh, yes, he will! He lets me do as I like. You know I am the Somdetch Chow Fā-ying; he loves me best of all; he will let me go."

"I am glad to hear it," said the teacher; "and very glad that you love English and drawing. Let us go up and ask his Majesty if you may learn drawing instead of Sanskrit."

With sparkling eyes and a happy smile, she sprang from the teacher's lap, and seizing her hand eagerly, said,—

"Oh, yes! let us go now."

They went, and their prayer was granted. Mrs. Leonowens says:—

"Never did work seem more like pleasure than it did to me as I sat with this sweet bright little princess day after day, at the hour when all her brothers and sisters were at Sanskrit, drawing herself, as the humour seized her, or watching me draw; but oftener listening, her large questioning eyes fixed upon my face, as step by step I led her out of the shadow-land of myth, into the realm of the truth as it is in Jesus.

Such was the pet Fā-ying. Her mother, the late queen-consort, in dying, left three sons and this one daughter, whom with peculiar tenderness and anxiety she commended to the loving kindness of the king; and now the child was the fondled darling of the lonely, bitter mau, having quickly won her way to his heart by the charms of her fearless innocence and trustfulness, her sprightly intelligence and changeable grace.

From the time she was four months old, the king carried her to and fro, and placed her by his side, in every one of the royal seats, wherever he went. Whatever could be done in the way of nursing his Majesty did himself, feeding her with a spoon, with milk poured into a tea cup; so this royal daughter was as familiar with her father in her infancy as with her nurses.

Wherever his Majesty went, this princess always accompanied him upon the same sedan, carriage, royal boat, or yacht; and on her being grown up, she became more prudent than other children of the same age. She paid every affectionate attention to her affectionate father. She was well educated in the vernacular Siamese literature, which she commenced to study when only three years of age.

But one fair morning dawned on the river, the sunshine flickering on the silver ripples, and gilding the boats of the market people as

they softly glided up or down to the lazy swing of the oars. The floating shops were all awake, displaying their various and fantastic wares to attract the passing citizen or stranger. Priests in yellow robes moved noiselessly from door to door, receiving, without asking, and without thanks, the alms wherewith their pious clients hoped to lay up treasures in heaven, or, in Buddhist parlance, to "make merit."

Slaves hurried hither and thither in the various bustle of errands. Worshippers thronged the gates and vestibules of the many temples of this city of pagodas, and myriads of fan-shaped bells scattered Æolian melodies on the passing breeze.

As we gazed from our piazza on this strangely picturesque panorama, there swept across the river a royal barge filled with slaves, who the moment they had landed, hurried up to me.

"My lady," they cried, "there is cholera in the palace! Three slaves are lying dead in the princesses' court, and her highness, the young Somdetch Chow Fā-ying, was seized this morning. She sends for you. Oh, come to her quickly!" and with that they put into my hand a scrap of paper; it was an invitation from his Majesty begging as a favour that I would come at once.

In a moment I was in my boat. I entreated, I flattered, I scolded the rowers. How slow they were! How strong the opposing current! And when we did reach those heavy gates, how slowly they moved, with what suspicious caution they admitted me! I was fierce with impatience. And when at last I stood panting at the door of my Fā-ying's chamber, it was too late! Even Dr. Campbell (the surgeon of the British Consulate) had come too late!

As I stooped to imprint a parting kiss on the little face that had been so dear to me, her kindred and slaves exchanged their appealing "P'hra-Arahang" for a sudden burst of heart-rending cries.

There was no need to prolong that anxious wait in the ears of the deaf child: "P'hra-Arahang! P'hra-Arahang!" These words are one of the most sacred titles of Buddha, repeated by the nearest relative in the ears of the dying, till life is extinct. She would not forget her way; she would never more lose herself on the road to heaven. Beyond, above the P'hra-Arahang, she had soared into the eternal, tender arms of the P'hra-Jesus, of whom she was wont to say in her infantine wonder and eagerness, "Mam dear, I love your holy JESUS."

A NEW ZEALAND GIRL was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavoured to dissuade her. They said:—

"Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there! Do not try to hinder me, for I must go and tell my people the good news."

*The Christian Times.*

A DAUGHTER OF ABÙ SELIM was seized with consumption and became in deep concern about her soul. She knew she was a sinner and felt her need of Christ. One day she said:—"How thankful I am for this sickness! It has been the voice of God to my soul! I have been a great sinner, and have been thinking about my sins." "Papa," said she, "I am so happy the Lord has sent this sickness upon me. You cannot tell how I thank Him for it. I have given myself to Jesus for ever."

The next day she said to the Missionary, "I am at peace now. I *did* cast myself on Jesus and He received me. I know His blood has washed my sins away."

She had expressed a fear that if she should recover she might not be able to lead a consistent Christian life, "but," said she, "I could trust in Christ to sustain me." "It's all one now, whether I die or live. I am ready to go or stay. The Lord knows best."

This little Syrian girl is now and will be 'for ever with the Lord.'

"WHILE PASTOR GOSSNER WAS LIVING WITH FENNEBERG, one day a poor traveller asked the latter to lend him three dollars, that he might be able to continue his journey, as he had expended all his money sooner than he had calculated. Fenneberg at the time possessed only three dollars, but as the poor man asked him in the name of Jesus, and with much importunity, he lent him all he had, even to his last penny. Some time after, when in extreme want, not knowing what to do or how to help himself, he recollected this fact while at prayer; and, with child-like faith and simplicity, he said, "O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them. I pray Thee to return them to me."

The very same day a letter arrived containing money which Gossner delivered to the good man with these words, "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent him by a rich man, at the solicitation of the poor traveller to whom he had lent his all.

Fenneberg, quite overcome with surprise, said in his simple way, "Oh, dear Lord, one cannot say a simple word to Thee without being put to shame."—*Gossner's Life.*

A MISSION CHURCH at Phoenix, Arizona, has been erected at a cost of \$15, equal to £3. The main posts are of cotton wood, and the filling in was by a species of cactus. The roof was covered with brush to keep out the rays of the sun. This was the summer meeting house, but it was too cold for the winter, so a more substantial church is in course of erection.

Another Mission church has lately been built in Kansas. It was done in a few days, and cost only £2. Its walls and roof were built of sod, and its floor was made of earth.

SHOW me a man who strives to testify for Christ in every circle, and I will show you a happy man.

A STRONG PROOF that the Bible is not the work of man is, that it legislates for the *heart* and for *principles*. No *human* law ever attempted this.



## ISLAND OF JAVA, EAST INDIES.

THE DUTCH AND GERMAN MISSIONARIES labouring in the Island of Java, for the spiritual good of thirteen millions of souls, must be men of courage and faith. This lovely island, so full of picturesque beauty, is called "*the land of death*." The groves are most luxuriant. Cocoa-nut trees, from sixty to

guavas, citron, pine-apples, pomegranates, and other fruits. Crowning the hills and on some of the plains, the noble banyan-tree is seen in its most gigantic proportions, covering immense areas, and forming numerous avenues with its pendant branches.

But, alas! among all these beauties the destroying angel lurks; and this atmosphere, laden with the perfume of flowers and fruits,

EVERY HOUR!" The population was then larger than it now is. At present, Batavia, which is the capital of the Island, contains about 135,000 inhabitants. They consist chiefly of Javanese, Malays, Chinese, and Europeans. Their religions are Mohammedan, heathen, and Christian.

Volunteer Missionaries, commencing with Mr. Robinson in 1811, have from that time to



VIEW IN THE SUBURBS OF BATAVIA, ISLAND OF JAVA, EAST INDIES.

seventy feet high, bearing thirty to forty nuts; the *pohontjat*, which furnishes a beautiful vermillion dye; the wax-tree, from the fruit of which candles are made; the *morus papyrifera*, from which paper and cloth are made; the sugar bamboo; delicious bananas; the *jambu* fruit tree, which possesses a delicious odour of roses; and the *mangostene*, supposed to be the forbidden fruit taken by Eve. In some of the groves we also see custard-apples,

is pregnant with disease and death. Fevers and cholera abound. The poisonous snake, the savage alligator, the leopards, royal tigers, and ferocious rhinoceros, all do their work of dire destruction.

Sir Stamford Raffles assures us that "in twenty-two years and eight months, 1,119,375 persons died, and were buried, in the several burial-places of Batavia! During that period, on an average, MORE THAN SIX PERSONS DIED

this been found to preach Christ to the people of Java, and many souls have been saved. The Scriptures have been translated into the languages spoken, and are kept in circulation by the dear Missionary labourers, who count not their lives dear to them so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify of the gospel of the grace of God.



## THE KIRGHIZ COSSACKS OF SIBERIAN TARTARY.

AS THE GREAT MASTER COMMANDS that the Gospel should be made known to all nations, even the most erratic and wild must be sought out and instructed. To a very large extent this has been done, and still is being done. The names of Swan, Stally-brass, and Knill will long be remembered as pioneer Missionaries to neglected races in Russia. The two former of these wrought extensively and successfully in Siberia, and through their instrumentality the wandering tribes of Eastern Russia, including the Kirghiz, can read the Sacred Scriptures in a tongue which they can comprehend.

The caravan routes from Siberia pass through the Kirghiz country, from Orenburg to Bokhara by way of Khiva, so that they are on the direct road to India. The civilized world has of late heard a good deal of these Kirghiz through the southern movements of Russian troops towards India and China. They form the leading nomadic race on the vast mountain plain of Siberian Tartary.

The Kirghiz recognize three ranks, the nobles, the free, and the serfs. The head of each family is the *Sheik*; the *Sultan* is the title of the kinsman of the *Khan*, who is the highest officer recognized. The *Khan* has the power of life and death.

Like the patriarchs Abraham, Isaac, and Jacob, they are possessors of very large flocks and herds. One man will perhaps possess 20,000 sheep; it is therefore necessary that they should move from place to place, to supply them with pasturage.

The Kirghiz retain much of their original Paganism, though as a whole they are regarded as Mohammedans, of the loosest and most imperfect kind. Some of them are nominal Christians, members of the Greek Church; and as, by means of the Russian and the British and Foreign Bible Societies, they have the Word of God, there is good reason for believing that some are real Christians. But as the Greek Church is to so large an extent mere formalism, the genuine Christians receive much persecution at their hauds.

"A PERFECT HURRICANE" at Mr. J. E. Cardwell's Mission Station, Ta-Ku-t'ang, has done great damage to his house. Contributions towards the cost of its restoration will be thankfully received by J. R. Phillips, 200, Lancaster Road, London, W.

## MISSION TO THE FINNS.

HOW READY THE FINNS are to receive the Gospel, the following illustration will show. There is a small island in the Baltic called Hogland, containing a few hundred inhabitants, who subsist chiefly by fishing. They speak the Finnish language, and belong nominally

an hour, on the words, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour, which is Christ the Lord." The people were astonished and delighted, and at the close of his address, said:—

"This is an angel! Oh! will you not stay among us, and be our pastor? If you will, we will give you fish, and oil, and candles, which is all we have."

He was not a little pleased with his reception, and told them, though he could not live upon what they offered, he would come to them, if he could get a few friends to help him.

He then started for St. Petersburg, where a Mission church gave him the help required, and he rejoicingly set sail again to Hogland.

While the boxes of Bibles were being packed for this Hogland Mission, a village milkmaid passed, and he asked her could she read? On finding out she could in the Finnish language, he asked her to read the 23rd Psalm, and afterwards sold her a copy for a rouble—10d.

The ecstasy of this woman cannot be described. She looked at it, opened it, pressed it to her heart, and kissing it, burst into tears.

The Missionary then told her he would let any of her neighbours have one for the same price; so she bounded away into the marketplace, where many were assembled, and proclaimed the good news.

When these poor Finns really understood the Finnish New Testaments were to be had for tenpence, the Missionary's house was beset with customers. Persons who had to travel thirty-three miles were at his house by break of day to make sure of a copy. In six weeks he had sold 800 copies, and many souls were led to the Lord Jesus as a result.

THE LEADER OF A BAND OF ROBBERS, NAMED MESOBA, in the Mahratta country of India, has been converted to God, in connexion with the Missions of



SULTAN OF THE KIRGHIZ COSSACKS, SIBERIA.

to the Lutheran Church. They had neither doctor nor minister among them, when a pious Lutheran clergyman, hearing of their situation, hired a small vessel in order to visit them.

As the little bark neared the island, the adults came to the landing place to see what he wanted. "I want," said he, "to see all the grown-up people in the island. Call them, for I have a message to deliver." The people collected, and he preached to them for about

the American Board; and, after long testing, has been ordained pastor of a Mission Church in Watwat. Until his conversion he was notorious for wickedness. He had been a robber for many years. Some twenty-five years ago he was apprehended and imprisoned for three years, but no one now questions his sincerity. It was six years ago that he first heard of Christ, and it was evident that the Holy Spirit had been preparing him for the truth, which he seems to have accepted at once. Since then he has been a careful student of the Bible, and has much spiritual power.



## THE ROUMELIANS.

MANY CHANGES have been made in the boundaries of the ancient Roumelia, or Roumania as it is also called. Formerly it comprised the greater portion of the Turkish possessions in Europe, between the Black Sea, the Danube, and the Mediterranean; Bulgaria, Servia, Thrace, Macedonia, and portions of ancient Greece, were included within its boundaries. A considerable portion of this country, from and around Thessalonica, is now being transferred to the enlarged and enlarging kingdom of Greece. Moslem Turkey is "drying up."

The Roumelians are a curious mixture of good and bad. They are temperate in eating and drinking, hospitable and courageous, but ignorant, superstitious, and sometimes cruel and revengeful. The lower ranks, such as are seen in our title-page cut, have been to a large extent devoid of education; but very much has been done by God's blessing on the educational movements of Christian Missionaries, located in several of the large towns. It has recently been affirmed that "Eastern Roumelia is doing better than the principality of Bulgaria, owing to the more advanced state of education in that province, and consequently the higher capacity of the people for self-government."

The nominal and real Christians, with their Missionaries, in this country—in fact, in all Mohammedan countries—are in great peril just now. A number of petitions have lately been sent from the Moslems, praying the Sultan of Turkey that "the banner of the Prophet may be unfurled, and he proclaimed against the Christians." Whether this prayer will be granted or not we cannot say, but any hour the enraged Mohammedans may take up arms against the non-Mussulmans of the Empire.

## EGYPT.

A MISSIONARY FROM ALEXANDRIA, Rev. S. C. Ewing, of the A.U.P. Mission, says that his place of labour for almost twenty years has been the land of Egypt—the land which has been famous, perhaps, longer than any on earth, to which at present the eyes of the world are turned. It now has the joint protectorate of England, France, and Turkey. The Missionaries of this society carry on their work at four principal stations, in connexion with which there are 135 out-stations, scattered throughout all parts of Egypt.

Egypt is divided into Upper and Lower. The latter is called the Delta, and is a triangle with a base of 200 miles and breadth of 100 miles. Upper Egypt is 600 miles in length, and includes all the Valley of the Nile. Through the Delta there are railroads running; so that Missionaries can easily carry on their work. Their efforts have been directed principally to Lower Egypt, chiefly because most of the Copts live in that part.

The desire for education in Egypt is increasing among all classes. There are appeals for teachers on every hand, and offers made to pay their salaries. They have now in various schools about 2000 pupils, from the Coptic Church, the Catholics, Moslems, and Jews.

MOHAMMED declared that "before the latter day, the sun shall rise in the West, and God shall send forth a cold odoriferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful, and the Koran itself."

## SKETCHES FOR BOYS.

## AMONG THE CHILDREN IN PALESTINE.

BY REV. DR. JESSUP.

"HERE come some little Bedawin gipsy children. One is laughing at my hat. He never saw one before, and he calls me 'Abû Suttle,' the 'Father of a Pail,' and wonders why I carry a pail on my head.

The people love to use the word *Abû*—Father, or *Im*—Mother. They call a mosquito *Abû Fas*, "the Father of an axe." The centipede is *Im Arbâ wa Arb-ain*, the Mother of forty-four legs."

The Arabic poet Hariri calls a *Table* "the Father of Assembling; a *Pie*, "the Mother of Joyfulness;" *Salt*, "the Father of Help;" *Soap*, "the Father of Softness;" *Death* is called by the Arab Poets, the "Father of the Living," because all the living are subject to him.

You would have been amused to see some girls when they first reached Beirût Female Seminary. They walked barefoot from Safita down to Tripoli, about forty miles, and then Uncle S. took them on to Beirût.

He bought shoes for them, and hired two little donkeys for them to ride, but they preferred to walk a part of the way, and would carry their shoes in their hands, and run along the sandy beach in the surf, far ahead of the animals. I rode out to meet them, and they were a sorry sight to see. Uncle S. rode a forlorn-looking horse, and two ragged men from Safita walked by his side, followed by two ragged fat-faced girls riding on little donkeys.

The girls were almost bewildered at the sights and scenes. Soon we met a carriage, and they were so frightened that they turned pale, and their donkeys were almost paralyzed with fear. One of the little girls, when asked if she knew what it was, said it was a mill walking!

The first few days in school they were so home-sick for Safita that they ran away several times. They could not bear to be washed and combed and sent to the Turkish Bath, but wanted to come here among the goats and calves and donkeys. One night they went to their room and cried aloud. Ruffa, the teacher, asked them what they wanted? They said, pointing to the white beds, "We don't like these white things to sleep on. We don't want to stay here. There are no calves and donkeys, and the room is so light and cold!"

The people in Safita think that the cattle help to keep the room warm. In the day time they complained of being tired of sitting on seats to study, and wished to *stand up and rest*.

One of them, Raheel, fell sick after a time, and was much troubled about her sins. Her teacher, Sara, who slept near her, overheard her praying and saying, "Oh, Lord Jesus, do give me a new heart! I am a poor sinner. Do you suppose that because I am from Safita, you cannot give me a new heart? O Lord, I know you can. Do have mercy on me!"

Do you see those boys playing by the stone wall? They are catching scorpions. They put a little wax on a stick and thrust it into the holes in the wall, and the scorpions run their claws into the wax when they are easily drawn out, and the boys like to play with them. The sting of the scorpion is not deadly, but it is very painful, something like being stung by half a dozen hornets.

Here's a true tale which pleases the boys. Abû Selim in the Meena told Dr. Jessup about it:—

Once there was a priest who did not know how to count. This was a great trial to him, as the Greeks have so many fasts and feasts that it is necessary to count all the time or get into trouble. They have a long fast called *Soum el Kebir*, and it is sometimes nearly sixty days long. One year the fast commenced, and the priest had blundered so often that he went to the bishop and asked him to teach him some way to count the days to the Easter feast. The Bishop told him it would be forty days, and gave him forty kernels of *hummus* or peas, telling him to put them into his pocket and throw one out every day, and when they were all gone to proclaim the feast!

This was a happy plan for the poor priest, and he went on faithfully throwing away one pea every day, until one day he went to a neighbouring village. In crossing the stream, he fell from his donkey into the mud, and his black robe was grievously soiled.

The good woman of the house where he slept, told him to take off his robe, and she would clean it in the night. So after he was asleep she arose and washed it clean, but found to her sorrow that she had destroyed the peas in the priest's pocket. Poor priest, said she, he has lost all his peas which he had for lunch on the road! but I will make it up to him. So she went to her earthen jar and took a big double handful of *hummus* and put them into the priest's pocket, and said no more.

The priest went on his way and threw out a pea every morning for weeks and weeks. At length some of his fellaheen heard that *the feast* had begun in another village, and told the priest. "Impossible!" said he; "my pocket is half full yet!" Others came and said, "will you keep us *fasting* all the year?" He only replied, "Look at my pocket. Are you wiser than the Bishop?" And then the story leaked out, and the poor woman told how she had filled up the pocket, and the Bishop saw that there was no use trying to teach the man to count.

But who are those clean and well-dressed persons coming out of the church? Our dear brother Yusef, Ahtiyeh the native preacher, and his wife Hadla, and Miriam the teacher of the girls' school. Yusef is one of the most refined and lovely young men in Syria. What a clear eye he has, and what a pleasant face! He too has borne much for his Master. When he left the Greek Church, he was living with his brother in Beirût. His brother turned him out of the house at night, with neither bed nor clothing. He came to my house and stayed with me some time. He said it was hard to be driven out by his brother and mother, but he could bear anything for Christ's sake. Said he, "I can bear cursing and beating and the loss of property. But my mother is weeping and wailing over me. She thinks I am a heretic and lost for ever. Oh, it is hard to bear 'the persecution of tears!'"

The Lord gave him grace to bear it, and he is now the happy spiritual guide of a large Protestant community, and the Nusairy Sheikhs look up to him with respect, while that persecuting brother of his is poverty-stricken and sick, and can hardly get bread for his children.

LITTLE THINGS should not be despised. Many straws united may bind an elephant.



# CHINA.

THE FAMINE IN SHANTUNG PROVINCE has been used of the Lord as a means of largely opening the door for Christian work; and much blessing has followed. In some districts hundreds have been baptized. Some of the cases of blessing are of thrilling interest.

A man who had been a Buddhist priest for many years, gave up his Buddhism, and became a Taoist priest; but the superstitions of both religions left him thoroughly dissatisfied. Having read in his temple this inscription, 'Investigate the origin of things,' he determined to follow its teachings; became a student of the Word of God; and in the Saviour whom it made known, found peace. He gave up his employment, entered the Christian Church, and has since supported himself as a weaver.

The governor-general of the province is one of the most influential men of the empire. His wife became seriously ill, and she despaired of help from the native physicians, so a missionary physician was sent for, and shortly after one of the Pekin missionary lady doctors became her attendant. The results were so satisfactory, that it has led to a very extensive and flourishing medical mission work, especially among women who a few months since seemed entirely inaccessible. By these means the gospel is more largely made known in new circles.

## DESTRUCTION OF IDOLS.

The inhabitants of one village north-east of Pekin bid fair to come over almost *en masse* to Christianity. When Rev. D. McCoy spent a Sabbath there, a short time since, he found the people reading Christian books. Many of those who were at work, were willing at once to leave their occupations, and go off to hear the Gospel preaching. Several families had already destroyed their idols.

The night before the missionary left the village, the innkeeper whose guest he was, had his family gods taken down and burned. He was still too superstitious to perform the act himself, but he arranged that "the solemn ceremony" should be performed for him by the missionary's native helper. Mr. McCoy had retired to rest, the lights were put out, and he was almost asleep, when he heard the helper calling for a match to light his candle. The missionary inquired what he wanted. And was told that he had a small matter he wished to attend to, lest in their preparation for departure in the morning, the work might not be thoroughly done. His meaning was understood. *In a few moments the musty gods were crackling in the flames.* Then all united in prayer, that this poor man, his family, and their neighbours, might thenceforth worship the God of the Bible, and rest all their hopes for happiness in this life, and in that which is to come, upon the Lord Jesus Christ, the only Saviour of men. The missionary says, "I think I shall never forget that scene."

## MOVEMENT AGAINST THE TEMPLES.

AT SU-CHOW, in the silkworm district, the present Tou-ti is a wonderful man. He has issued proclamations prohibiting the women from going to the temples to burn incense to idols. He caused the priests to post notices on their doors to this effect. Rev. George F. Fitch says:—"I have seen the proclamations, and the notices, nor are they a dead letter, as in so many cases. I have visited a number of temples recently—two of them, the principal temples in the city—and in not one of them was a woman worshipper to be found, nor man

either, I might almost say—for about nine-tenths of the usual worshippers are women. I understand on very good authority, that he has sent word to the Tou-tai of Hang-chow, notifying him that none of the women of Soochow are to be allowed to make pilgrimages to Hang-chow, to burn incense in the large temples among the hills near there, and requesting his co-operation in preventing it. All boats are warned against taking women to any place whatever to burn incense. Boats found so employed will be seized and destroyed. The most stringent measures are to be taken everywhere to carry the Tou-tai's orders into effect far and wide, so far as his jurisdiction extends. Of course this is a fearful blow to the priests and temples; and to a considerable number of tradesmen who made their living off the frequenters of the temples.

The Tou-ti of Su-chow is the same man who, two years ago, as prefect or mayor, closed all the opium-dens in the city. He was then called to Shan-tung, when they were reopened, but having recently returned with increased honours, he has closed them all again.

RUNNING FOR THE GOSPEL. It was at the city of Fang-Shan that Dr. Blodget and Mr. J. H. Roberts, Missionaries of Pekin, were, a year ago, uncomfortably jostled and followed by the crowds. During a recent visit Mr. Roberts was recognized as having been there before, and was listened to very respectfully. As he was going out one morning to preach in the villages south-east, a young man came running over the ploughed fields to meet him, eager to obtain another book. He said he had read the Truth Catechism, and was interested to know more of the Gospel Truth. Mr. Roberts says, "It did me good to see a Chinaman *running for the Gospel.*"

## JAPAN.

THE SHINTOISTS OF JAPAN, as such, are not idol-worshippers. In this respect, as well as in other matters, they show signs of an Israelitish origin. As many of the old Israelites wandered away into idolatry, so many Japanese worship both at Buddhist idol shrines and at the *idolless altars* of the Shinto gods. Many temples have both Buddhist and Shinto altars under the same roof; and the people pass from one to the other, without seeing any incongruity in the mingled worship of *Hotoke*—Buddha, and *kami*-gods. The temples are tumbling down, both Buddha and Shinto.—*Rev. J. Goble.*

## RUSSIA.

THE EVANGELICAL CHRISTIANS AT ST. PETERSBURG are passing through a time of great trial, the powers of the Greek Church of the city being armed against them. It is well known that the annual visits of Lord Radstock to this capital and other Russian cities have been followed by large blessing among the wealthy and influential members of society. At the Bible-reading meetings of Lord Radstock, pure gospel teaching was brought to bear upon the minds and hearts of the upper circles of Russian society. The fifteen such meetings held in different parts of the city had become a power for good. The heaven had spread from the Bible class held in the house of General Pashkoff, who became a marked man. His stand for the truth irri-

tated and enraged the leaders of the Greek Church, who so far influenced the Government as to lead it to order General Pashkoff to quit the empire immediately!

Such are the results of the hostility of Greek sectarianism and error to the plain teaching of the Bible. The enemies of the truth call the new converts Pashkovites; in plain English we should call them Christians.

RUSSIAN STUDENTS are now forbidden to marry, and those who violate this rule are expelled from the University.

## TENT-MAKING MISSIONARIES.

TWO HUNDRED MISSIONARIES were sent out to labour among the heathen by Pastor Gossner of Berlin, each of whom were prepared to adopt the plan of the Apostle Paul who supported himself by tent-making. "Gossner required his Missionaries, not only that they should feel certain of their own conversion and of their call to the work, but also that they should have faith to depend on the Lord for their support. He promised none of them a fixed salary, but only entrusted them to the Lord, whose "arm is not shortened" since the time He supported his first messengers; and he fully believed that He who fed the ravens would not forget them. He told them that as far as the Lord gave him, he would readily give to them; and this he gladly and liberally did, as all his Missionaries testify. For them only he lived and worked; but he never bound himself by any promises, but rather warned them to count the cost before they put their hand to the plough.

"The example of Paul, who, while he preached, wrought as a tent-maker, Gossner constantly set before his men; and if each one sent out by him were to be asked if he ever suffered want, I am sure," says Rev. Dr. Prochnow, "he would answer, 'No, never.' Most of them rather suffered from abundance than from want. At times some of them may have been straitened, but they were prepared for this before they went. None died of want except it may be Lintz, who penetrated into one of the islands of the eastern Archipelago, and there met his death, we know not certainly how, but it is supposed that he was forsaken of the natives and perished from hunger. We cannot, however, by any possibility blame Gossner for that. The mortality amongst Gossner's Missionaries was not greater than that of other societies which give high salaries. In going through the history of his Missions, we can but wonder what the Lord accomplished by means of that one man."

THE AXIOM which says, "The whole is greater than a part" is just as true of charity as of quantity. The man who cares for the world, will be sure to care for his country; he who cares for his country will be sure to care for his family. In fact, a sincere desire to bless the heathen is the truest expression of Christian love. When our Saviour told the Jews whom to invite to their feasts, He reached the core of the whole question. 'Call not thy friends, brethren, kinsmen, rich neighbours, lest they bid thee again, and a recompense be made thee. But 'call the poor, the maimed, the lame, the blind, for they cannot recompense thee.' But who, alas! are so poor, so maimed, so blind, as the heathen? And who have less power to reward their benefactors?"



## EVANGELISM IN SPAIN.

(Concluded.)

BEFORE taking leave of Gonzalez, M. Empaytaz accompanied him to see a young Spanish girl who was dying of typhus fever, but possessing that peace which Jesus gives. May the Lord for His own glory cause a pure stream of Christian life to gush forth from the foot of that mountain which has attracted so many idolaters. Gonzalez must return to his post at Barcelona, where M. Empaytaz feels the need of his help more than ever in evangelistic work, while Emilio Martinez, of San-Vicente, will come to carry on the work at Monistrol, returning once a fortnight to preach in that village.

On Tuesday I visited our evangelical schools, at Sans first (a suburb of Barcelona), where there are about sixty children, and another where there are 100 pupils. The progress of the children is surprising, when we think of the feeble instruments employed in that work.

If it be difficult to find a good schoolmaster, how much more difficult it is to find a good evangelical teacher! What signal service might be rendered by a pious and devoted man, who would establish schools in Catalonia, and thus remove a burden from our brother M. Empaytaz of the most important work for the future of the Church in that province; for after preaching and making pastoral visits, he cannot carry out more himself.

My last evening at Barcelona was spent with M. Empaytaz and his family; and when I saw his four young daughters, and learnt that the education of the two eldest devolved on him, I admired that man of God; he is so patient, active and joyful, ready to sacrifice anything for the sake of his divine Master. He has certainly the joy of knowing that he is surrounded by from sixty to 100 people who have taken up the work earnestly, who contribute their money to it. Their monthly collections during the year amount to 347 francs, the weekly collections to 320 francs, including 58 francs for those who have suffered through the flood; and their contribution to the mission in Africa is nearly 400 francs.

Everything shows that the blessing of God is resting upon this work; then let us sustain it with energy, and having put our hands to the plough on Spanish soil, let us not look back, but endeavour to dig a deep and straight furrow while liberty to do so is granted.

We have since learned that the violent opposition of the clergy at San-Vicente, their threats, and the setting up of a rival school, had considerably reduced the evangelical school; so that Martinez's removal to Monistrol was effected without much injury to that place. He conducts services regularly, and a Sunday-school, well attended, has just been opened through his instrumentality, with the help of a young man from Monistrol, at La Beauma, a neighbouring hamlet.

THE preaching of Bradford is thus described by Fox:—"Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to godly life."

WHAT hinders and troubles thee but the unmortified affections of thine own heart?—*Thomas à Kempis.*

CHRIST's peace is not freedom from sin, but the forgiveness of it; and it cannot consist with the love of it.—*Adam.*

## Our Missionary Portrait Gallery.

## I. MRS. ANNA HINDERER. (Concluded.)

IN the spring of 1857 Mr. and Mrs. Hinderer visited England for medical treatment, but returned to their post in the following year. Their joy at returning was not unalloyed. Some of whom much had been hoped had gone back, others were lukewarm. One of the heaviest crosses a Missionary has to bear is to see those who seemed "not far from the Kingdom of God" returning to their superstitions. We may well imagine how earnest were her prayers for the true second birth of these backsliders, and how fervent her thanksgivings as a few were ultimately reclaimed.

As before leaving for England, so after her return to Ibadan, she made the children her special care. She had at this time thirty under her charge. One instance out of many may be mentioned to show the encouragements given from time to time. There had been a prayer-meeting. On the way home the little ones were talking of what they had heard. One thought So-and-so's prayer too long, another too short, and another did not like this man to pray at all; when one little girl, who had been silent, suddenly said, "All prayer is sweet to me, no matter who prays, and I never think any prayer too long or too short."

In 1860 the Mission was greatly tried by a war waged against Ibadan by the Dahomians. It must indeed have been a cup of sorrow to them. On the one hand, warlike sounds on every side, one after another of their flock called away to the conflict, the uncertainty of the result if the Dahomians were victorious; on the other, ingress and egress to and from the town impossible, provisions at famine prices, their store gradually diminishing with no apparent possibility of replenishing it. Yet the hearts of these brave labourers were cheered by the knowledge that God was beholding them, and that He would certainly bring good out of the seeming evil. To such extremities were they at one time reduced that she relates how on one morning she came down to find nothing to eat, and nothing to be purchased, and that in the evening they cried themselves to sleep like children. But during this trying time many were the touching instances of kindness they received from the natives, Christian and heathen. One woman, a heathen, supplied the Mission House with milk every morning for a year, and would not receive payment.

For five years were they called upon to suffer privations and enforced imprisonment, and then deliverance came in a most unexpected way. Several attempts had been made for their rescue, but all had failed. The new attempt was made by an expedition sent by the Governor of Lagos, under the command of Captain Maxwell. It arrived at Ibadan one night at ten o'clock, and, to elude the enemy, started again after a few hours' rest, and reached Lagos on the fourth day, with hearts grateful to God for His care. Shortly after she embarked for England, where a few months later she was joined by Mr. Hinderer, who had remained at Ibadan to arrange for the Mission. Here their society was much sought after, and the story of their Ibadan experience had to be told and re-told again and again. After eighteen months spent in this way, broken only by a brief visit to Germany, they again set sail for Africa.

And now we come to the last years of work in Ibadan. But little remains to be said of these. The Missionary's life, generally speaking, is a life of routine—ploughing, sowing, praying for the watering, knowing not who will reap. Mrs. Hinderer's work was no exception to the rule. Up to the day when she was compelled to leave Ibadan finally for England, it varied but little from the course so briefly sketched out in this narrative.

At the time of Mrs. Hinderer's returning to her own station, it was seen that her days in Africa were numbered. Frequent and severe attacks of fever, with privations, anxieties and disappointments, had undermined a constitution at no time robust. The last letters written from Africa are most touching. They show how, though nearly prostrate, she was still faithful to her charge, and a determination to keep on to the very last. But the last was very near. So alarming had her condition become, that removal seemed imperative. Early in 1869 she left Ibadan behind for ever. But what a journey! Rumour had reached Ibadan that certain Ijebu chiefs had plotted against her life, and that her expected departure was to be the time for the attack. The journey was made by forced marches through the bush, where they slept, scarcely daring, when marching, to speak above a whisper, lest they should be discovered. God, however, covered the flight—for such it must be called—and on the third day Lagos was reached, where they were once more safe. A few months after this found her in England, where she was shortly rejoined by her husband. After a few months of travelling for health's sake, they settled down in the village of Markham, in Norfolk, where Mr. Hinderer had accepted a curacy. Here she soon began those labours of love which characterized her wherever she went, and looked forward to many years of usefulness. It was not to be. They settled at Markham in the beginning of March, 1869. In the May following she had been summoned to receive her reward from Him whom she had so faithfully served on earth. Throughout her illness—and at times she suffered intensely—she rejoiced in the prospect of death, and lovingly remonstrated with those who were sorrowing. On being asked if she would not rather stay here a little longer if she could, she replied, "No, it is sweet to die!"

At another time she said, "Are you not glad that I am going home, going to be with the Lord for ever?"

Her last words were,—

"For ever with the Lord!"

Amen, so let it be!"

Shortly after she gently fell asleep.

How replete with lessons is the story of such a life! How lovable, patient, prayerful, gentle, self-denying! Truly we cannot thank God sufficiently for such a life! If, as we believe, such natures are given for our example and encouragement, how should they animate us to greater exercise of all that is Christlike, and lead us to greater diligence in our respective spheres. To love as she loved, to work as she worked, to be faithful as she was faithful, will be to reach a high standard in the Christian life. She now, through the redemption that is in Christ Jesus, has entered on the inheritance incorruptible!

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"STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH. BUT SHUN PROFANE AND VAIN BABBINGS: FOR THEY WILL INCREASE UNTO MORE UNGODLINESS, AND THEIR WORD WILL EAT AS DOTH A CANKER."—2 Tim. ii. 15—17.

There are two classes of missionaries scattered over the mission fields at home and abroad,—those whose main object appears to be to teach truth, and those whose main object appears to be to oppose error. We do not mean to imply that the teacher of truth is not an opponent of error, nor that the opponent of error is not to a certain extent a teacher of truth; but we venture to draw attention to the fact, that the argumentative missionary who can prove to a demonstration that his antagonist is wrong alike in dogma and practice, has far different results following his labours, from those which follow the labours of the teaching, preaching missionary, who "by manifestation of the truth commends himself to every man's conscience in the sight of God." Good men in various parts of the world have laboured for months and years in vain, or almost in vain, when they have gone in primarily for the denunciation of error and superstition; whilst, on the other hand, good men conscious of their feebleness, who have even with "fear and much trembling," at the very outset, announced some heaven-revealed truth, have almost immediately received rich spiritual fruit—God working with the truth, and with those who proclaimed it. When the Apostle Paul was in Athens, "his spirit was stirred in him, when he saw the city wholly given to idolatry." He at once "preached to them Jesus and the resurrection;" and then, standing in the midst of Mars Hill, after the single remark, "I perceive that in all things ye are too superstitious," he began to declare to them truths about the grace of Him, whom they had been ignorantly worshipping, who was Lord of Heaven and earth, and 'who dwelleth not in temples made with hands,' and 'who now commandeth all men everywhere to repent.' Some mockery was one of the results, but a spiritual blessing was at once granted, for "certain men clave unto him and believed." Thus commenced the church of Christ in Athens.

THE LOUD CALL.—Not long ago, a Missionary of Hang-chow, Rev. D. H. Lyon, had been trying to sell tracts at a large market town near, but no one seemed disposed to buy of him. It then occurred to him that he should literally obey the Saviour's command to say, "Repent, for the kingdom of heaven is at hand." So he walked slowly along, and shouted at the top of his voice,—*"The kingdom of heaven is at hand; repent, repent!"*

He had not gone far before the people came pressing from all sides, wanting his tracts. Some understood him to say that the heavens were falling, and they would be crushed; others thought the rebels were coming again; but most of them understood him to mean that death and judgment were near, and that they must prepare for it.

Such results were, to the mind of the Missionary, an evidence of the awakening power of the very words of Scripture. They were the

very words suited to arouse the people from their lethargy, and are equally suitable to every clime and age.

THE CITY OF HANG-CHOW.—Another Missionary, the Rev. J. L. Stuart, at work in the same part of China, gives the following interesting description of the great city of Hang-chow. It probably contains 750,000 inhabitants within its walls, which are fifteen miles in circumference. Its pagodas may be seen at a distance of fifteen miles.

Profound stillness reigns. We enter the city under a high arch-way of masonry, and find ourselves in a great, busy, populous city,—but how quiet! The people move about in their shoes, with thick soles made of cotton-cloth, and are as noiseless as cats. As we walk along the streets, our foreign shoes make noise enough to attract attention. Generally speaking, the loudest sounds are those made by the human voice, i. e. the hucksters, crying their wares as they pass along the streets. Occasionally, we meet a horse and rider, going at a brisk trot, whose approach is announced by the bells hung around his neck, just like the sleigh bells of America.

Suppose we walk through the city from the north to the south gate. There is one great street five miles long. We will probably meet a myriad of people, and we may hear some loud quarrelling which would seem to indicate that a general fight was inevitable, but there is really no cause for alarm—no fight will occur. Quarrelling is very common and very loud, but fighting extremely rare. The streets are crowded, but there is no crowding—they are narrow, but there is no jostling. We will meet men carrying all sorts of burdens, as all the transportation on dry land is done by men. These narrow streets are often encroached upon by persons who spread their wares just along the sides of the walk. Thus we pass by one with old trinkets, old shoes, &c.; another with fruits; another with tigers' bones (used for medicine); another telling fortunes; another baking cakes that the passer-by may have them hot from the oven; and other things too numerous to mention.

You will be surprised to learn that there are no policemen on the streets, and one is rarely required. Murders, robberies, and all deeds of violence are very rare in this city. The average is one murder in two or three years. Think of that, one murder in two or three years in a great heathen city of nearly one million of souls!

Facts which we may hereafter furnish, will however prove that they most urgently need the Gospel which is now being proclaimed to them by so many Missionaries.

ACCORDING to one of *Reuter's Telegrams*, "Dr. PARSONS, an English Missionary, has been murdered at Ismidt," a sea-port in Anatolia, Asiatic Turkey.

THE MASSACRE OF SOME CHRISTIANS and the forcible conversion to Mohammedanism of others, are reported from Adana by telegraph from Varna, in Asia Minor. Particulars are wanting.

THE FIRST PROTESTANT CHURCH IN BEIRUT has recently elected its own native pastor, and has guaranteed his salary. His name is Mr. Rizsook Berbari, formerly assistant to Mr. Calhoun in Abeih.



## INDIA.

## AMONG THE WOMEN OF CAWNPORE.

THERE IS A COVERED DOCK BY THE BANKS OF THE GANGES AT CAWNPORE, especially for women. Here women of good caste may go and bathe in the river, and thus, as they suppose, wash away their sins. The Ganges they worship as a goddess. No men are allowed to enter this particular dock. As soon as the women enter they cast off the shyness they seem to have in the street. Miss Ward, a lady Missionary of the Women's Union Missionary Society of New York, has been there several times, and is able to gather the women in crowds to listen to the preaching of the good news.

She usually seats herself in one of the arches near the entrance, and begins by singing a hymn. Those passing to and fro stop to listen, and when a crowd is collected she talks to them of Jesus and His love.

When tired the crowd disperses, and she again draws a fresh one, so that by spending a few hours there, hundreds are taught the way of salvation, who would not be allowed to learn at their own homes.

It is not so easy at first to get at the Hindoo ladies in their own dwellings. In one house, for example, where Miss Ward called to see if the ladies would learn to read, there was a flutter of white garments heard. After waiting and intimating in as gentle a tone as possible that she was the lady who wished to talk with the women, one white figure peered from behind a column in an inner verandah, and after much coaxing came a little forward, but not within four feet of the visitor. She was wrapped in a saree from head to foot, and would give no audible response. Her little boy of about seven years of age stood by, and when the question was asked if she did not wish to learn to read, she whispered to him that she would ask his father.

"We sometimes go into a house," says Miss Ward, "and see all the women flee in terror to the furthest corner, and then after a little coaxing come forward with their dresses, which are like long sheets, wrapped over their faces. When we ask them if they do not want to learn, and tell them of our object in going to them, the answer usually is:—'We will ask our husbands or father-in-law; we want to learn.' Sometimes when the gentlemen are willing, some strict old mother-in-law forbids it, and then the women must wait till she dies."

Still, a number of the women are being taught how to read the Book of Books, and are instructed in the great plan of saving mercy. "When night comes," says Miss Ward, "I am so tired, I cannot talk. My mind goes over this and that, that has been done and that would have been done had there been more time. My comfort is that the Lord does not require of us more than we can do, and yet when I see the women ready to receive us, and ready to hear the glad tidings of salvation, it seems hard that we cannot give it them. There seems no end to the work which may be done. In cities where much zenana work has been done, you can go into house after house and see all the women ready to come forward and grasp you by the hand."

Miss Ward much needs a co-worker or assistant, but the funds were insufficient for such an appointment.

Miss Gardner, another lady working in Cawnpore, says:—

"What a blessed privilege to carry the Gospel of our Master to these hearts. As I sat watching these women come and go this morning, I noticed one, tall and gaunt, carrying in her hand a long heavy pole. I asked about her and found she was a Hindoo woman, whose office is to poke away the dead bodies that come floating down the Ganges. To die in its sacred waters or with some of it in their mouths, is deemed a happy termination to life. For this purpose many sick and aged persons are hurried to its banks that they might die there. Sometimes it is feared the attendants, tired of waiting for death to come, hasten their release by covering the mouths of their helpless charges with mud and launching them into the stream. Be that as it may, many bodies are constantly floating down, and for fear they may become entangled in the banks, persons are employed whose business it is to keep them away. All this I used to read years ago at home; how much more real it seemed to me this morning, as I sat near the bank of the river and saw these things transpiring before me."

## CHINESE ZENANAS.

"IN many respect the zenanas of China differ from those of India," says Miss Williamson of the U. P. Mission, "yet in some points they are identical. The complete seclusion of the women of the middle and upper classes, and the withholding of all education, are prominent features of zenana life in both empires.

Seclusion is not, however, with them isolation, they have a little world of their own inside the courts of the zenana. In the first zenana I visited at Shanghai, there were fifty women-servants—the largest household I have ever known; but there are usually over twenty women in an ordinary household. In one zenana I visited at Wei Hien there was a whole court full of women.

The bandaged feet of the Chinese women, and their inability to carry heavy burdens, or engage in field work, has made men more kindly than we would expect. The best apartments and the most comfortable articles of furniture are always given up to the women. Even in the very poorest households a Chinaman would not expect the women to carry water. But the lot of a Chinese woman is at best a very sad one. A song the nurses are fond of crooning over their infant charges will give you an idea of the comparative feelings with which the birth of a son or a daughter is regarded. The rhyme goes,—

'When a son is born,  
He is clad in purple;  
He sits on a throne,  
He plays with gems,  
His cry is fiercely loud!  
When a daughter is born,  
She is clothed with a rag;  
She sits on the ground,  
She plays with a potsherd,  
Her cry is a whimper!'

If you visit in one of the zenanas, where the rank is so great that the women are never seen outside the women's court, you would feel yourself in an atmosphere of comparative refinement. At the great door of entrance to the women's courts, you would find on the left hand the wife of the master of the household, on the

right hand the eldest son's wife. These two ladies would at once relieve you of your bag, parasol, &c., and hand them to a woman in waiting, then each would take a hand, and lead you across the court to where the eldest lady of the household—usually the master's mother—is appointed to stand at the top of the steps leading into the women's sitting room. There you are introduced to the old grandmother, then you are turned round, and you see that behind the two ladies who conducted you hither, the whole household is arranged, walking one after the other, in solemn procession, and forming two lines of the broad paved centre walk. Here you stand, being introduced first to those on the left then to those on the right, as the two lines file into the inner apartment. Each in her own place, gives her salutation, maids, babies, and all. Then the great-grandmother leads the guests to the seat of honour. The guests acquainted with the proper code of etiquette will not take the chair of honour if the old Tai Tai is over seventy years of age, but will quietly get the old lady seated in it, and then take the chair to the left. Thus all being seated, we have the whole zenana as listeners, not a contemptible audience of women. After you have satisfied them as to your age, and the number of your family, the reason for leaving your home is asked. This opens at once the way for the story of the Cross. In most cases they listen eagerly, and in more than one instance I found these poor ignorant women had learned much of the Saviour's love from one visit. Truly 'Thou hast concealed these things from the wise and prudent, and hast revealed them unto babes.'

The social position of the women is not, to my mind, such a bar to Christianity as the deadening influence of ancestral worship. This hydra, like caste in India, in China is the right arm of Satan. This worship is most punctiliously attended to by the women of the middle and upper classes. In one family I was told—'For some one or other of the illustrious dead we burn incense, and spread out offerings almost every day in the year.' In another—'The incense stick is never extinguished in our house.' Thus these poor women are daily engaged in idolatrous worship. Christian women alone can break down this altar of materialism, and in its place put the pure spiritual worship of Jesus; they alone can, in those family circles, build an altar where daily prayer and praise to a loving Saviour will take the place of these idolatrous offerings to poor dead and gone humanity."

THERE ARE A HUNDRED AND EIGHTY-THREE MALE AND FEMALE MISSIONARIES in Japan, according to late authentic returns. This is a most encouraging fact, considering the evident longing of the people for a knowledge of Christ.

## WOMEN OF SYRIA.

"THE WONDROUS WORK OF THE GRACE OF GOD in the Bible classes of hundreds of Moslem and Druse women is such as to fill our hearts with gratitude, and though the enemy of souls often causes severe trial to them and to us, yet have we abundant reason to see that, among those dry bones of Islamism there is a stir; soon will there be an awakening, when they shall stand upon their feet a very great army, clothed in the robe of Christ's righteousness, and animated by the life-giving breath of the Spirit."—*Mrs. Mentor Mott.*



THE MORAL AND SPIRITUAL WELFARE OF THE DAUGHTERS OF SYRIA was the one object of our late sister, Mrs. Bowen Thompson's work, and we have gladly consecrated ourselves and our substance to the same object. But the efficient conduct of twenty-seven schools, with nearly 3000 pupils, spread like net-work over the length and breadth of the land; a band of twenty Bible-women and Scripture-readers; a staff of about seventy native teachers, under English superintending ladies; necessarily involves a steady and stated income. The rents of school-houses and the keeping in order and repair of the various Mission premises is an important item which may never be omitted or overlooked.

In the midst of this promising Mission-field it is not possible to stand still! We must either recede or we must advance; England must decide this vital question. In her hands lie the destinies of Syria! Hence to our Christian friends we once again commend the "English Mission" in the "Land of Promise," where, in the midst of the turbulent cries of the world, we look for the coming King.

And may we not remind our friends that the interest manifested by the Prince of Wales in securing for us a firman from the Sultan, gives our Mission a status in that land as "The English Mission," which reacts in its influence upon the people, as well as upon those who govern them. Hence our increased responsibilities combined with our privileges.—*Mrs. Mentor Mott.*

A MOHAMMEDAN WOMAN, converted to Christ at Tabriz, in Persia, died lately, confessing only the name of Jesus. Her daughters urged her many times to call upon Mohammed or Ali, but 'Jesus only' was her plea.

#### BIBLE DISSOLVING-VIEWS IN JAPAN.

As a self-supporting Missionary Mr. Isaac Bunting, a member of Rev. Edward Spurrier's church in Colchester, went out to make known the Gospel in Japan. Before he had acquired

sufficient knowledge of the language to speak freely to the natives, he was anxious to do what he could to spread Bible knowledge amongst them; he therefore suggested a plan to his Christian friends in Colchester, which led them to send him out a dissolving-view apparatus, with a number of views to illustrate scripture subjects and objects. On their arrival in Yokohama he placed them under the care of our

limited by the size of the buildings obtained for these services. As no previous notice of the meetings had been given, arrangements with the local authorities and notices to the public had all to be accomplished in an hour, or often within a few minutes of their arrival at a lodging place for the night.

The first night they lectured in an hotel to a crowded and very appreciative audience. The

next night they occupied a heathen temple at Kanagawa, and there had about 1200 people, to whom they talked for nearly three hours. The third night they had about a hundred of the townspeople, including officials, gathered at their hotel. Their fourth effort was at Atsugi, a large town on the borders of the silk country, where the local officer secured the public school-house for their lecture, and declared he was delighted to hear something about Christianity, which he had long desired to inquire into. Before they had finished their supper they were informed the people were already assembled. On their arrival at the school-house, they found it so packed with people that it was with difficulty he made room for the lantern. About 1500 people were supposed to be present, and nearly as many more outside struggling in vain for admission.

In a similarly encouraging way, they were received night after night. Very many thousands thus heard the Gospel, for the first time. Mr. Goble says: "It seems quite wonderful to me that we have met with so much kindness from the local authorities, and were able with so little

solicitation to get their support in almost every case where we asked it. Indeed I think there is no need to seek for any other reason, to account for the general favour and success with which we met all along our journey, than the promise of our Saviour, to send His Spirit to open a way for His Gospel, and enable it to find access to the hearts of the people." Christian Missions are everywhere welcomed in Japan. It is a most encouraging field to labour in.



A CHINESE AND A TARTAR LADY.

well-known friend and correspondent of the Newton Mission, Rev. J. Goble. Taking with him a native assistant, he set out on a preaching and Bible-selling tour of 200 miles, which he accomplished in seventeen days, returning home on the 14th of February.

During this journey he gave fifteen lectures upon the Bible, illustrated by his beautiful pictures, in hotels, school-houses, theatres, and temples, in each place the audiences being



## WALDENSIAN MISSIONS.

IN OUR FORMER NUMBERS within the last year, we have had the painful pleasure to present our readers with superior pictorial illustrations of the land of the Waldensian Martyrs. We now furnish them with a view of La Tour, the capital town of the Valleys, which has withstood the thirty-six distinct persecutions, some of which were designed to exterminate the real Christians of the locality from the face of the earth. In this cut the Monté Castelluzzo is seen at the back of the town with the Waldensian Temple in the fore-ground. It was from this mount, that the order was given to 15,000 soldiers to massacre every Protestant in the valleys. Murder to a fearful extent was the consequence, but Waldensian Christianity lived on, and is now an energetic power in the north of Italy, particularly in Rome. Its Mission to that city has led to a considerable number of conversions from the idolatrous Mariolatry of the Papacy, to the truth as it is in Jesus.

## EVANGELIZING IN NORTHERN ITALY.

THE RECENT LABOURS of the Italian Evangelist, Signor Baratti, of Leghorn, in the north of Italy are full of interest and encouragement. Through his instrumentality, considerable numbers of Italians have for the first time heard of the way of salvation through our Lord Jesus Christ, and have been supplied with copies, or portions, of the Sacred Scriptures.

We give the following extracts from his letter to the Rev. James Wall:—

"POGGIBONSI is a town of about 8000 inhabitants, rich in vineyards, and celebrated for its wine. I visited every part of the place, and found the people well prepared to receive the Word. On the Square, after a short conversation, many were willing to purchase the Testament; and in the evening, after the men had left their work, I went and preached the truth, everywhere being well received, and selling various copies. In a *café*, which was full of persons, a gentleman, who turned out to be a Sacristan, took a Testament, and began to cry aloud, 'Behold a false Bible! behold an impostor! behold a corrupter of the people! Away with

such error! away with him! We are Catholic Apostolic Romans, and we hope the time will come when we shall condemn them.' Tranquil and calm as possible I replied: 'The light shineth in the darkness, and the darkness comprehendeth it not. Christ is the Truth, and this is the Word of Christ, the blessed Saviour. The Inquisition is gone, the Inquisitors are for ever buried; and you, unless you repent, will perish in your sins, without light and without a Saviour.' This broke among the hearers like a shell. Those present seemed delirious; all wanted the Gospel.

short time I sold a hundred Gospels and ten Testaments, and in the upper part of the city I sold thirty Gospels and five new Testaments.

"SIENA, the Sena Julia of the ancient Romans, with its steep streets, its lofty towers, its marble cathedral, and its patrician palaces, is a beautiful city. The people themselves are divided into two classes. The educated are generally incredulous, and the ignorant are superstitious. I visited many houses, and sold forty Testaments and 200 Gospels. I

had the opportunity of speaking with more than fifty students. On the Piazza I spoke with hundreds of the poor, and in the more fashionable quarter I sold ten New Testaments and some detached Gospels. A person, sent of course by the priests, with a stick in his hand, followed me and warned the people not to buy the prohibited books.

"ASCIANO is a town of 6000 inhabitants, almost entirely in the power of the priests, and consequently opposed to the actual Government. The principal reason of this disaffection I found to be the refusal on the part of the authorities to allow the church bells to be rung. The tower it seems is pending, and vibrates dangerously when the wind is strong or the bells ring; and the people, instead of repairing it, murmur against the Government. Although the priests did all they could against me, I sold both Gospels and Testaments. Finding that my stock of books was fast diminishing, that the towns round were small and distant, and that the rain was falling fast, I took the train for Grosseto."



LA TOUR, WALDENSIAN VALLEYS, NORTHERN ITALY.

The Sacristan fled, and many said, 'We will educate our children in these things.'

"COLLE DI VAL D'ELSA is a city situated partly on the hill and partly on the plain. It was market day when I arrived, and began my work from shop to shop. The people seemed to be in great misery, even the priests. These latter, when informed of the sale of prohibited books, came out immediately and did all in their power to take them from the hands of the people. Notwithstanding this counter-effort, in a very

drowned, whilst bathing in the Coniston Lake, on August 13. He and his two elder boys, all good swimmers, took a boat and rowed out about a quarter of a mile. The boys leaped from the boat, and struck for shore, their father following; when, it is supposed, he was seized with cramp. The younger son swam to his assistance, and supported him until both began to sink. He then made for the boat, while the elder brother, arriving and seeing his father sink, dived in the hope of saving him. They were noble efforts, but, alas! in vain. He was a devout and extensively useful man, whose joy it was largely to help forward the cause of Christ from a competent private income. His death casts a gloom on his Committee, and on a large circle of the friends of Missions.

WE REGRET to announce that Rev. Prebendary Wright, one of the Hon. Secretaries of the Church Missionary Society, was



## ARMENIA.

THE RAVAGES OF FAMINE IN ARMENIA are on the increase, and the Kurds continue their depredations. From two villages, Ehen and Hapsdown, the Kurds stole 1300 sheep, and 300 bullocks. The Bishop of Van says that all the money in the world cannot prevent the total destruction of the unfortunate Armenians, if pillage and murder under these fearful circumstances continue. Beasts of burden purchased by the committee going to the relief of the starving ones will again be stolen by the Kurds. Among those who are perishing for want of food are a number of real Christians connected with the Mission Churches of Armenia. Such is the state of things, in a part of the world, which it is believed includes the locality of the Garden of Eden. The Cradle of the human race is becoming a ghastly tomb!

## KOORDISTAN.

## SPIRITUAL RESULTS FROM THE FAMINE.

THE following extracts from letters of the native pastors of Koordistan are forwarded by Mr. Brown of Harpoot. The pastor at Tul says:—

"Our people are in great misery from this terrible famine. Half of our homes we must feed or they must die, and the number daily increases. They have sold all their animals, their household utensils, and nearly all their clothes, and now they can only pray, and if God sends not His ravens, they must surely die. Yet they complain not, but feel that God does *all things* well. Although the dear brethren are scattered everywhere seeking food, yet, thank God, He is pushing on His cause wonderfully. *This famine is surely bringing the whole village to seek the bread of life.* Our large room is crowded at every meeting, and many who cannot enter remain patiently outside. It seems to me if we had but a chapel large enough, God would give us the whole village."

Kavmé, the pastor at Redwan, writes:—

"Day by day our wants and sufferings increase. Oh! it is terrible to see the dear brethren and friends, and neighbours, suffer for want of something to eat. We thank God for what your churches are doing, but God knows how little compared with our need. Gladly the people buy or beg bread made out of cotton seed, which is half the price of that made of barley. But our faith does not stagger that all this is from God's love. *While our breasts are torn with evident distress on every side, our hearts gladly rejoice at the wonderful progress of God's work.*"

Rev. R. M. Cole of Erzroom also writes:—

"The famine is coming to be something alarming. Refugees from regions where it is worst are reaching our city daily, famished, foot-sore, and, in cases well nigh naked. Some we hear of who have fallen down to die of hunger and exhaustion by the wayside. Not a day passes but we have many at our doors, begging, for God's sake, that we do something to assuage their hunger. The other day some twenty-five wild Koords, mostly women and children, crowded into our hall, and ate from the plain soup we were about to put before them. Thus do we often heap coals of fire on such rank enemies of Christianity and civilization."

Contributions for the Famine Fund of Koordistan may be sent to Rev. H. Jones, 8, Adam Street, Strand, London E.C.

LOVEDALE MISSIONARY INSTITUTE,  
SOUTH AFRICA.

"A MAGNIFICENT PILE of buildings, which when finished, will have cost 10,000*l.*, will soon take the place of the old school, an imposing and handsome edifice. The increase of the seminary, under the able management of Dr. Stewart, has necessitated the erection of larger accommodation both for class-rooms and dormitories. Scotland has given largely to this great and noble work, but it has not given too much. The colony, too, has shown its appreciation of this institution, but it has not given enough. Dr. Dale, the government superintendent, has been a true friend to the natives. The old Lovedale boys' school will still be used, and with the girls' boarding-house, the buildings required for the various trades, and the grand new hall and dormitories, will form a collegiate establishment worthy of Scotland and her noble sons. The grounds which surround these buildings tell of constant attention and careful husbandry. The gardens, walls, hedges, and fields, are kept in order by the students, who learn discipline and duty in this department of labour as well as their studies. Lovedale is not only a centre of advanced, useful, and industrial education; it is also the home of a Christian Church whose life is felt far and wide in Africa. It is a true Missionary centre. We believe that the spiritual tone of Lovedale cannot be surpassed by that in any educational establishment for young men in the world. There is a large native church in the village, presided over by a native minister who has studied the Scriptures in their original languages. A Missionary association in connexion with this church and the college, whose members are Kafir young men, preaches in all the kraals for five miles round the station. Evangelists from Lovedale have proclaimed the Gospel at Lake Nyassa, and one has journeyed thence to Tanganyika. A Young Men's Christian Association, a literary society, and a training society, are other organizations of native Christian young men at this excellent college."

NEWS FROM THE GREENLAND MISSIONARIES has just been received. Their health and that of their people has been good, notwithstanding the somewhat unusual severity of the winter, severe cold weather having continued from December to the middle of March. The attendance at the schools has continued good, but other meetings have been smaller than usual. The Greenlanders were passing through a time of trial, because no seals could be caught during the winter, and but few had been caught the preceding autumn.

A very pleasing instance of charity during this time of need is reported from Lichtenfels, where a brother named Stephanus undertook to provide for four widows, one of whom had been his foster-mother, but the other three not at all related to him.

Brother Spindler writes from New Herrnhut that he gives lessons every day to five scholars who assist him in teaching, and he is much pleased with their good behaviour, modesty, and industry.

NEWS has recently been received in London from Zanzibar, reporting that Captain Carter and Mr. Cardenhead, of the Royal Belgian Exploration Expedition, had both been murdered by the Chief Wrambo, in Central Africa.

## HOLIDAY MISSIONARIES.

AT THIS TIME OF THE YEAR thousands of Christian people are travelling to and fro in the earth in search of health and recreation. Some prefer the quiet village with its few simple-minded inhabitants, situated perhaps in a picturesque valley of Old England, while many seek the sea-side watering-places, the glories of continental scenery, or the wild luxuriant richness of the American world.

In all their journeyings, they doubtless meet with many who perhaps have never been personally addressed as to their soul's welfare, or the way of salvation provided for them by a God of mercy and grace.

A few simple words spoken by the wayside by the faithful Christian tourist may lead some such to the feet of Jesus, even though the oft-repeated utterances of their own pastors had failed to awaken any glow of love to the Saviour.

Not only with the one's and two's thus casually met with can a good work be done for the Master, but opportunities may frequently occur in which a multitude may be pointed to Calvary, and to the finished work of a now risen Redeemer. Addresses to the young, such as have recently been so successful on the shores of sea-side localities, may easily be extemporized by the wide-awake Christian.

Mrs. George Pearse, writing from the Book and Tract Depot, Paris, says:—

"What a splendid thing it would be if two undergraduates, say, should brush up their French and make a Missionary tour of this sort! My husband would be happy to indicate numberless places to visit. How happy these friends would feel, when they had finished their holiday, at having made known a Saviour in dark heathen places, where almost every village has its niche for its patron saint or its Madonna.

At one market town the folks gaped at us and inquired, 'What am I to do with this?' 'Read it, to be sure.' 'What for?' 'To do you good.' 'What is it about?' 'Him who made the wheat in your sack—your God and Saviour.' The countryman stared and muttered something about a cannette of beer and a five-franc piece, and that was all that we could get him to think about for the moment; but the tract was put in his pocket, and may have been brought out in due time. Women asked, 'Is it about the Holy Virgin?'—that was *their* line of things.

For those staying in Paris or the outskirts there are plenty of opportunities for work of this kind. I will enumerate a few. Near the slaughter-houses, the neighbourhoods of the railway goods stations and their multitudes of porters, the boatmen on the canals, at Puteaux (where thousands are digging an *écluse* for a canal), stonemasons' yards, the intelligent police, the Invalides, the gardeners and road-sweepers and waterers, and not forgetting soldiers, &c."

Thus could the Christian holiday-maker bring joy to his own heart, and under God's blessing would bring true joy to the hearts of many who previously were fast bound by the bonds of iniquity, without peace and without hope.

*Will those of our readers who think this paper likely to deepen interest in Christian Missions get their friends to take it in? On the second page instructions for forwarding subscriptions are fully given.*



## SKETCHES FOR GIRLS.

## BELLA, AND THE BENGALI ORPHANS.

A POOR YOUNG BENGALI MOTHER lay dying by the wayside in one of the streets of Calcutta. A dark-eyed little girl of seven or eight years was clinging to her in an agony of grief and wonder. The darling's mother no longer smiled upon her child or responded to her cry! Then the mother began to look so pale, and she got so cold. She was dead!

Cholera and famine had swept over the land, and had left thousands in like manner to perish in their tracks.

Presently a policeman passed that way, and seeing that the woman had breathed her last, got help to remove her; and then carried the weeping child to the Foundling Asylum near at hand. There the poor little waif was received by the Missionaries in charge, and tenderly cared for. With a gentle word and touch they soothed her grief. A refreshing bath and some clean clothes were given her; her long hair was neatly braided; a comfortable lunch was set before her; and so, nicely cooled and quieted down, the little stranger found herself in a new, a Christian home.

Then they called her name Bella; and, after a while, removed her to a more quiet orphanage, where she grew up in the atmosphere of Christian kindness like a fair young flower. Her health became vigorous, and her progress in the Bible lessons and in other subjects was cheering, if not rapid. The dreary life of ignorant hopeless slavery to which little girls in India are consigned was exchanged for a busy peaceful joyous one to Bella, and to the large flock of orphans rescued as she was.

Instead of grinding drudgery as a poor girl, or dreary idleness like the rich, pent in between four bare walls, with nothing to do but to play with their jewels, these orphans were trained to industry and domestic usefulness, with hours for pleasant leisure and happy games in the large playground.

One day, from an upper window of the Orphanage, Mrs. Page showered down upon the children her gathered store of scraps of lace and silk and ribbons. The children were merrily playing below, but this led to a joyous rush and new screams of delight. It was like music to the ears which were then bending over them.

But the time came when Bella's pleasant rambles among the shrubbery and clustering vines and brilliant flowers around the new home were to cease. Years had passed away, and she had grown into a tall, slender girl, greatly beloved by her teachers and school mates. Then a heavy languor began to creep over her, and everything she did, whether work or play, cost her an effort. At last lessons had to be laid aside and work dropped from the willing but weak hands. No longer were Bella's light feet able to run on active service for another's good.

At the children's prayer meeting on Thursday afternoon Bella was present in great feebleness, lying on a couch. To the surprise of all she said, "Let me pray to-day!" and she did pray so simply and so touchingly that the teachers in tears said to each other, "She is going away from us; she could not pray so wondrously if she were not very near the borders of heaven."

"Keep close to Jesus, dear," was Mrs. Page's parting word one night. "I am holding fast, mamma," said Bella, "and He is holding me."

The best medical cure, the tenderest nursing

by night and by day, and every kind ministrations, were hers.

She once expressed a wish to see Mr. Mookerjee, a Missionary and converted Brahmin, but he was absent from the city. Unexpectedly, however, he one day returned and was taken to see Bella. He read, talked, and prayed with her. Then he asked, "Are you ready to die?" She replied,—

"I speak the truth; there used to be at one time a certain fear of death on my heart, but now every atom of that fear is gone; the Lord has taken it all from me, for He says, 'I am the Way, and the Truth, and the Life.'"

When racked with pain, she would say, "Pray with me, mamma; the flesh is very weak." One morning, when she was tossing restlessly to and fro, Mrs. Page repeated softly to her in Bengali: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

In a moment she was quiet. The thought of that glorious home just ready to receive her lulled every feeling of unrest, and banished the consciousness of pain.

"Are you holding the Saviour's hand?" one asked.

"He is holding me, and will soon land me on the other side of all my sufferings," was her reply.

"Are you afraid, Bella?" another inquired.

"Fear is only for those who have no faith," was her response. "Lord, I believe; help Thou my unbelief."

On the night of the 4th of July, while loving ones were watching at her bedside, the laboured breathing suddenly ceased, and Bella was safely landed "on the other side."

The next morning, so calm and joyous was the expression of her features, as she lay among the rose-buds and lilies which had been thrown over her, that one of the little ones exclaimed, "Mamma, Bella is breathing; come and see. She will wake very soon!"

"Yes, little ones," was the answer; "she is awake even now, singing the Saviour's praise in heaven."

TWO LITTLE CHILDREN WERE DYING. It wasn't long before the first died, that she said:—

"My sins are pardoned through the blood of Christ."

"I believe in Christ."

"I long to be with Him."

"With cheerfulness I give up my soul to Christ."

The teacher of the other dying child had just called to see her. There sat her dear relations, but all was silent. They thought she was nearly gone; but after a short time, they heard from her lips these three words:—

"Happy, happy, happy."

As she pronounced these words with great difficulty, they thought she would not speak again; but soon after, they heard her say:—

"Christ is precious, precious, precious,"

and then, looking at her teacher, she summoned all the strength her dying frame possessed, and said:—

"To you, teacher, I am indebted for the knowledge of the precious Saviour."

Then she shut her eyes, and her joyous little spirit flew away, within the veil, to talk with her dear dear Saviour and see Him as He is.

## LITTLE ADA'S PRAYER.

JESUS said, "Suffer the little children to come unto Me." He passed by the grown-up people, and even the big boys and girls, when He said of the little ones, "Of such is the kingdom of heaven."

So we must not be surprised to find some tiny children seem to understand the way of salvation more clearly, and to accept it with a more simple faith than others who are older and wiser.

Little Ada was just three years old. It was her birthday, and she had had a great many presents. She was very delighted with them, and ran all over the house to show them to everybody. In her evening prayer she mentioned the whole list, she thanked Jesus for her doll, her little work-box, and so on, but then she remembered there was something much greater to be thankful for, and she added, "I THANK YOU, O JESUS, THAT YOU WAS PUNISHED ASTEAD OF ME."

One day her mother said, "Why was Jesus punished in that dreadful way? Had He done something naughty?"

In a most impressive way little Ada answered, "No, it was *me*. It was because *I* was so naughty, and Jesus loved me so much He didn't like me to be punished; so HE WAS PUNISHED ASTEAD OF ME."

"HIS EXCELLENCY THE FOREIGN DEVIL."—This is the title given by the Chinese of Nan-Chang to Mr. Burnett, agent of the Scotch Bible Society. The people are good-humoured, and laugh heartily when he says, "Friend, listen to me. Confucius said that all within the seas are brethren; if I, then, am a devil, you must be one also, for you are my brother." The man thus addressed generally retires to the rear amid the laughter of his companions.

## TIBETAN BUDDHISTS AND THE BIBLE.

AMONG THE BUDDHIST TRIBES IN THE TIBETAN DISTRICTS of Northern India, the Moravian Missionaries are still doing a good work. When two of the Moravian Brethren, in 1853, were commissioned to proceed through Western Tibet to Mongolia, they failed to make their way through Russia and the Kirghese Steppes, having been refused the needful passports by the Russian Government. They then took route through India, and journeyed through Lahoul and Ladakh to the borders of Chinese Tibet, where their further progress was stopped by the authorities. Returning for a time to British India, they made another advance to Ladakh, but were prevented settling there by the ruler of the country, the Maharajah of Cashmere. Finally, the Missionaries decided to settle in the British Tibetan province of Lahoul, conterminous with Ladakh, and they selected as their place of residence the village of Kyelang, at an elevation of between 10,000 and 11,000 feet above the sea.

At once they entered into intercourse with the people, acquired a knowledge of their language, and engaged in itinerating through this province and the adjoining ones.

The Missionary Jaeschke rendered good service at the outset, by translating the Scriptures into Tibetan. Thus a good basis was laid for spiritual results, which to this day tells in the conversion of souls, for "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."



## WOMEN OF LADAK.

LADAK is a province of Tibet, which is subject to the Maharajah of Cashmere. Its inhabitants are mostly Buddhists, but a good many are Hindoos, and the present Maharajah is exerting all his influence, in order to ensure the supremacy to the Hindoo faith, to which he is firmly attached. He has succeeded in introducing the system of caste in the higher classes, and in a modified form. Eating of beef is forbidden, but goes on in private none the less. Partaking of a meal with Europeans is by some few persons avoided as rendering them impure. In general it is found that, as far as the people are concerned, religious toleration is far more at home here than in any of the adjacent provinces, in which Hindooism or Buddhism reigns supreme. Missionaries find here many persons willing to listen to the preaching of the Gospel, and the questions asked by inquirers manifest intelligent interest in what they hear of the Christian faith. They are allowed to travel through the country without let or hindrance during the summer months, but are not permitted to settle permanently.

THE WOMEN OF LADAK, freed from the social restrictions of their sex, in India are often interested hearers in the groups which surround the Missionary, wherever he pitches his tent on his journeys through the country. They are small of stature, with very plain features and hardy constitutions. Much of the farm labour devolves on them, and they are often engaged as porters for travellers' luggage. At the end of a day's march of more than twenty miles, with a load of sixty pounds on their back, these sturdy women sing cheerily as they reach the camping place. A favourite ornament is a piece of cotton or silk richly

ornamented with turquoise, which is fastened to the hair in front, and extends like a tail down the back. Cleanliness is not a strong feature with either men or women. The houses, made of stone, or of sun-dried bricks, flat roofed and low, are all whitewashed, and have frequently, balconies or verandahs projecting, giving them a bright and pleasing appearance. But inside dirt and filth abound,

inner room; but there was a delightful trio which kept me company in the public apartment, and was composed of the aged grandmother and two fine children, a girl and boy of five and six years old respectively. They were delicious children, fair almost as northern Europeans, frolicsome and wild whenever the grandmother was away, or not looking after them, and the next moment as demure as mice

when the cat is in the room. They ate with great gusto enormous piles of thick scones covered with fine rancid butter. No young lion ever had a more splendid appetite, or roared more lustily for their food. The old woman kept them winding yarn, and repeating, "om mani padme haum (the common ejaculatory prayer of the Buddhists); but the moment her back was turned, they would spring up, dance about, open their sheep-skin coats, and give their plump rosy bodies a bath of cold air. But when old granny hobbled back, they were seated in their places in an instant, hard at work at "Om mani pad," and looking as if butter would not melt in their mouths. Between the old granny and the children that confidential relationship subsisted which we often see in Europe. Though nearly blind, she plied her distaff industriously, and showed her piety by almost continuously repeating the great Lama prayer. A less agreeable occupation was



WOMEN OF LADAK IN TIBET.

except in the one state room, which is found in all but the poorest houses. Here a felt carpet is spread when a guest arrives, and every effort is made to render his visit pleasing. They are fond of their children, and bestow on them a fair measure of attention.

A recent traveller gives the following characteristic sketch of a domestic scene which he witnessed in the home of a native of Ladak. "The polyandric wife and mother kept to the

that of freeing her own garments from unpleasant parasites, placing them carefully uninjured on the floor.

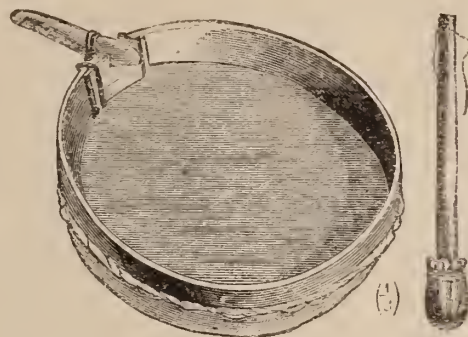
Here and there nunneries are to be met with, in which a company of females live a retired cloister life, subject to rules and discipline similar to those which prevail in Popish establishments of a similar character. Immorality is reported to be as common here as in the monasteries.



The oriental culture of the lamas or monks is very insignificant, that of the nuns still more so. One nun was, however, found able to calculate the time of eclipse of the sun one year, when the lama who ordinarily performed this feat had died.

It is a remarkable circumstance, that the converts to the Christian faith which have been the fruit of the efforts of the Moravian Missionaries in Lahoul down to the present year, have almost all been natives of the province of Ladak. This is the more remarkable, because thus far Missionary efforts in Ladak have been entirely confined to occasional tours for the purpose of preaching and distributing books, whereas in Lahoul the Missionaries have resided for more than twenty years, and have associated with the natives as freely as the restrictions of social life and the Buddhist religion would permit. This may be partly due to the fact above mentioned, that the Ladakese are unusually tolerant in the matter of religious questions. Coming as many of them do from their native land to rid themselves of the tyrannical burdens imposed on them by their maharajah and his representatives, they often make their way to Lahoul, and to the seat of the Missionaries at Kyelang. Several have here come to the knowledge of the truth and been baptized, and some have returned to their old homes in Ladak, where we trust they may prove bright lights amid dense darkness.

DON MATEO GOITIA is a native pastor of Guadalupe in Mexico. When a young man, he was an intense Romanist. He became the possessor of a Bible, which he read through and was intensely interested. He saw from the Bible that Romanism was false; he became convicted of sin, left his former evil habits and manner of life, left the Romish Church, spoke to his family



KEY-LOW-TIK AND KEN-TOON,  
*Musical Instruments of the Alaska Indians.*

and friends, persuading them, out of the Scriptures, that the things whereof he spoke were true, and they too became believers. He set up a church in his house, and became the pastor of a little congregation, which in two years numbered over sixty members, besides the children. The number has now increased to eighty-seven. He was last year discovered by Christian Missionaries, who more fully instructed him. They conclude that his case is most genuine.

A SLAVE ENTERED ONE OF THE BRAZILIAN Mission churches a short time ago. She stood listening to a hymn being sung. Again she appeared, and seemed much impressed by what she heard. She listened with the greatest attention, and with her eyes fixed on the minister. She remained to Sabbath-school, and asked the teacher if she would be kind enough to allow one of the girls to teach her the hymn she had heard. She learned it

readily, and also some verses from the Sermon on the Mount. Some time after she came and said, I can never come again, I am going with the family to France; but *now I know that Jesus is my Saviour and Friend.* The teacher gave her a Bible with some verses marked, and told her to ask the young ladies to teach her the verses, hoping that by that means the gospel might reach her master's family.

#### ALASKA HOUSES.

THERE ARE ABOUT 60,000 ALASKA INDIANS of various tribes scattered over the far north-west extremities of the American continent. Interesting efforts have lately been made to spread the Gospel in their midst.

Their houses (*see illustration*) are generally built along the beach at the edge of the high tide. They are from twenty-five to forty feet square, without a window, the only openings being a small door for entrance, and a hole in the roof for the escape of the smoke. The door is three or four feet above the ground level, and opens inside upon a broad platform, which extends around the four sides. This platform contains their rolls of blankets, bedding, and other stores. Some of the houses have a second platform inside the first, and a few steps lower. Then a few more steps down is the inside square on the ground floor, which is also planked, with the exception of about four feet square in the centre, where the fire is built on the ground. Some few have a small inside room looking as if it were a portion of the cabin of a vessel. The walls, and frequently the roofs, are made of cedar plank, from two to five feet wide, and two to three inches thick.



HOUSE IN ALASKA, NORTH-WEST AMERICA.



## THE LAOTIEN BONZES.

OUR TITLE-PAGE PICTURE represents some of the Bonzes or heathen priests in the village of Bassae in the Laos country of Northern Siam. They are a disconsolate, miserable set of wicked men, who try to get the people to worship the idol Buddha; but the Siamese Government has within the last few years received so much light upon the reality of Christianity, that they have to a large extent lost confidence in these sustainers of idolatry. The Government has greatly reduced the numbers of these priests, so that hundreds of them have to turn out of their cloisters, and get their bread as best they can.

In the picture a number of them are seen walking through the village, just as the people are preparing their breakfasts, that they may get their own ears filled with cocoa and rice. The people pity them, and always manage to fill their vessels with food.

The country of the Laotiens is a beautiful one, abounding in luxuriant foliage which surrounds their pretty little bamboo houses. We rejoice that Christian Missionaries and a band of native helpers are largely making known the purifying Gospel of Christ in this fine mountainous region.

SIAM and LAOS cover over 200,000 square miles of the earth's surface, and include from five to eight millions of its inhabitants; of whom a million and a half are Chinese, and 50,000 Karens.

## SKETCHES FOR YOUNG PEOPLE.

## MEDICAL MISSIONS FOR ENGLISH AND CHINESE CHILDREN.

## CHAPTER I.

I SUPPOSE you have all at some time or other been ill, and the Doctor has been called in to see you. If you were not *very* ill, the recollection of that time is, perhaps, rather pleasant. The Doctor was kind; your friends were specially good to you; things were easier than usual, and, altogether, you would not much mind being ill over again. But if the days were very full of pain, and the nights weary with restless tossings, then—oh! then you found it hard to bear. You are glad that you are not ill now; you would rather forget all about it.

Alas! for the sad sick ones in the noisy crowded rooms in our cities! Some *very* poor and lonesome; others with scarcely any space in which to be ill! If you were in their place, would you not be glad indeed if a kind Doctor went to see you who charged nothing for his visits, and, when you were a little better, gave you medicine at the Dispensary free? And if the nurse came round to make you comfortable and tell you Bible stories, would not that be nice?

There are such Doctors now in London, and in many other towns in England and America, to whom the very poor can apply, and who get the advice they need, often with gifts of food and clothing too, "for nothing."

A hall is opened in which the patients assemble, each having a number, so that, without confusion, they may see the Doctor. But before the consultation, a hymn is sung, a prayer offered, and then an address is given, in which Jesus, the Great Physician, is spoken of, and His salvation is offered "without money, and without price." This is why it is called a "Mission." The Doctor feels that he is a mes-

senger, a "sent one," bearing "good tidings" of great joy to the people. Many listen, though some seem too care-worn and weary even to look up, others follow the speaker with eager eyes; and in not a few hearts, the Saviour is received for life and healing.

If you would like to be present at such a gathering and can get to London, ask your friends to take you some Monday, Wednesday, or Friday, just before one o'clock, to 47, Endell Street, St. Giles's, where you would see and hear for yourselves. Could you listen to what is said by some of the poor sick ones at home about the good done to them by the Medical Mission, you would not easily forget it!

Now if the poor welcome the Medical Missionary in England and America, where there are hospitals open night and day, and where many are telling of Christ's love in churches and chapels, and little room gatherings, and from house to house,—*how* much greater is the need for his work in such a land as China!

## CHAPTER II.

Look at China on the map. It is a big country, and the people are very many. "Out of every three babies born into the world, one is a little Chinese baby."

There are some strange modes of cure tried, when any of the children are ill. I think you would laugh could you see what the fathers do sometimes in the hope of making the little ones better.

You might notice a man standing at the door in one of the public streets, holding a lantern in his hand. Occasionally he would wave it above his head, calling in a most plaintive voice upon some absent person. From within the house some one would reply in the same tones. If you asked what was the matter, you might hear that a child in the family was suffering from fever, with delirium, or, in the native phrase, "his soul had gone away—was rambling abroad." In such a case the father hangs up on the side of the house a paper figure of Buddha, which he burns. Then, lighting a candle in a lantern, he holds it at the door, and calls in a mournful and beseeching tone for his child's soul. "A-sye, hwi lac," "A-sye, come home;" to which the person who is watching the child replies, "A-sye lac tsac," "A-sye has come back." This continues till the delirium goes off a little, or till some change takes place. The wandering spirit is supposed to see the light, and hearing the call, returns to its usual abode. Would you *not* laugh at these funny doings to make a child well? Though such sad ignorance might make one ready to ery.

Are there no doctors in China? perhaps you ask. Yes, there are, and in some cases their medicines are useful. Many are exceedingly *curious*. I was looking the other day at a list of Chinese medicines, and, amongst them, I found the names of these substances: "bones and tusk of dragon; dried scorpion; burnt straw; tigers' bones; dried varnish; dried earth worms; ivory shavings; rhinoceros horn shavings; old copper cash."

But the Chinese doctors are ignorant of the formation of the human body, and in many cases they do not know what to do. If any one, for instance, has something the matter with the eyes, they cannot help at all, nor in many surgical operations. Some kinds of suffering, therefore, must go on unrelieved simply for want of knowledge and skill.

Now would it not be a good thing if in that land, crowded with people, many Chris-

tian Doctors were to go, who could relieve bodily ailments, and teach them to pray to God for the recovery of the sick, and not burn the image of Buddha, or do like useless things?

You will be glad to hear that some have already gone; but more, many more, are needed.

(To be continued.)

## GREECE.

THE MEGARA DANCE.—This year the Greeks, as usual, had their May dance at Megara, about twenty miles from Athens. The dance, and service connected with it, is a semi-religious national ceremony which attracts a large number of persons. Mr. and Mrs. Sampson of Athens, having an opportunity of being conveyed to Megara without expense, went there with the hope of selling and giving away Bibles.

After a pleasant journey of an hour and a half in a small steamboat, they stopped about one hundred yards from the shore, the people got into little boats to land, and then on donkeys for a ride of a mile to the town of Megara; but by twelve o'clock all the donkeys had disappeared, and Mr. and Mrs. Sampson had a long dusty walk in the broiling sun.

Riding on donkeys in Greece is not free from danger, though the rider is near the ground, the seat is but a wooden saddle with no padding and no stirrup, and no girth. The little creatures amble along in the most unconcerned manner on the edges of ditches and close up to stone walls. This is not calculated to inspire confidence. No wonder, then, that the Missionaries walked.

They reached the hill in safety, and found only about one hundred and fifty dancers, the others having gone down to the town to continue the dance there. In the town they found the women dancing in sets by themselves, two musicians standing in the centre of each circle, one blowing a kind of shepherd's pipe and the other beating a drum. The tune had no beginning and no end. The women moved in a slow, waving, monotonous, though not ungraceful way.

Some of their costumes were exceedingly rich and beautiful. All were ancient. Their dresses were silk and satin, with white silk tissue veils wrought with gold, on their heads, necks, and arms. They wore red velvet sandals on their feet.

There stood the Greek Church, but nobody went to it. The religious part of the ceremony they left out entirely. It would only have been a mockery, if these noisy dancers had pretended to worship God in the midst of their frolics.

It is to be hoped that the sacred Scriptures put into circulation at this gathering may be a means of blessing to some of the previously unsaved Greeks.

A GREEK PRIEST IN BASHAN has lately been cruelly beaten by his own son, because he wished to profess himself a Protestant Christian. His own wife also suggested to the people that the best thing they could do was to burn him. He has been a diligent student of the Bible for more than twenty years. He was obliged to fly to the guardianship of Mr. Mackintosh, the Missionary. He was found to be a decided Christian, well instructed. His delight now is to speak to others of the way of salvation. His son threatens to kill him if he returns home.



## Christian Missions in Bible Lands,

respecting which, correspondence may be addressed to REV. H. JONES, M.A., 8, Adam Street, Strand, London, W.C.

### PALESTINE.

GREAT IMPROVEMENTS IN THE HOLY LAND are reported. The number of houses in Jerusalem have more than doubled in 25 years. Bethlehem and Nazareth have the appearance of newly built towns, nearly all the houses having glass windows and several having clocks on the outside.

### ROMANTIC ACCOUNT OF A BEDOUIN ARAB.

A LETTER was not long ago received by Dr. Jessup from a Bedouin Arab; from the heart of the Desert, thirty-six days' journey from Damascus, and twenty-six days' from Baghdad. It was dated December 16th, 1879. It gives a lively picture of that wild nomadic life which has existed, with little change, since the days of Job. It shows also how strangely God sometimes raises up Missionaries to proclaim His truth.

The letter is a great curiosity. We give it as translated from the Arabic by Dr. Jessup himself.

*"To His Excellency my Lord Khowadja Jessup, the exalted and honoured; may God prolong his continuance.*

"After kissing your honoured hands, and begging for your good prayers continually, I would represent to your Excellency that in about the year 1872 I went to Athens from Beirut, and began to preach the holy Gospel. Not long after Satan stirred up men against me, and they drove me out, so that it had nearly happened to me as it happened to the martyr Asaadsh Shidiak in Kesrawan in Mount Lebanon; but Christ—to His name be glory—delivered me from them.

"At that time there were certain Khowadjas from France travelling about, smelling the air, and I entered their service as sufray or table-waiter. At first we journeyed through Europe, then to Jerusalem and Syria, and traversed many places, and finally reached Baghdad. We went about constantly, but because I kept talking to the Frenchmen about the Gospel, they began to hate me. But, thanks to the Lord Christ, I committed myself to His care, and I continued with these men a year and four months, until we entered the country of the Arabs in the wilderness, distant twenty-six days from Baghdad and thirty-six from Damascus.

"Then we paid *khoowy*, 'brotherhood,' to the Emir Hezzam, so that no one could molest us, or speak an offensive word to us. The Khowadjas then travelled about with Arab horses before them.

"I continued day and night reading the Gospel to the Emir and his people, until the Emir became enlightened, and greatly enjoyed the Gospel; but whenever the Khowadjas saw it, they abused me violently.

"After this, your humble servant fell sick, and the Khowadjas left me, and went their way. I continued ill some time, and then the Lord restored me to health, and I began to teach the sons of the Emir the Gospel.

"I now had four copies *only*, so I began to make copies in pamphlet form in my own handwriting. Then I began to teach the children—the sons of the Arab chiefs; for the tribe of the Emir numbers 30,000 tents. When I had taught the sons of the Emir (and I was always

talking to him about you), the Emir commanded that three full-blooded Arab mares be given me for you, which were worth 50,000 piastres (2000 dollars, or 400l.) He wrote the deed for the mares in your name, and gave me a blooded horse. The Emir acknowledges neither Sultan nor any other king.

"He then appointed a groom for the horses in your name, to care for them.

"After some time, I asked permission from the Emir to depart for my own land; but he declined to let me go until he had learned the whole Gospel. After this, to my great misfortune, the Emir died, and his brother's son reigned in his stead. The name of the new Emir is Azzam. I renewed to him my request for leave to depart, and for an escort of horsemen to take me to the borders of Damascus. But this Emir would not at the time allow me to take the horses which belong to you, saying that you could not possibly ride such horses as these in your country. I entreated him, but to no avail. Then I prayed to the Lord Christ that He would in some way open a way for my deliverance.

"Now this Emir always swears by the life of a man in Beirut, named Yakoob el Kaadeh, a sheep merchant, and he insists that he *owes his life to that man*. The Emir's wife tells me to write to you and beg you to ask after Khowadja Yakoob el Kaadeh in Beirut or elsewhere, and whatever expenses you may incur I will repay it to you. If you find our brother, send him to us without delay. He need not bring with him a solitary piastre, for I have plenty of money, and I will give him all he wants. Please assure him of this, and guarantee him his expenses, for there is no earthly power that can secure me permission to go but this man.

"Happy the man who can do another a favour; I need not urge you to do me this very great kindness for the honour of our Lord the Christ, and may God prolong to us your countenance!

"Ever praying for you,

"SELIM ABOO FERAH, of Wady Nosty,  
*"Brought up as an orphan in Beirut by  
"Khowadja Komoty.*

"P.S. Please tell Yakoob that I beg him to do me this favour, and I also understand that the Emir is ready to give him a liberal present."

On making inquiry in Beirut, Dr. Jessup succeeded in finding Yakoob el Khaadeh, and identifying him to his satisfaction. He says:

"I read him the letter and then asked what the Emir meant by his having saved his life. He held up both hands and exclaimed, 'Subhan Allah! (Praise to God), a Bedawy never forgets a favour. Who would have thought that the Emir Azzam would remember me *fourteen years*? Yes sir, it was fourteen years ago. I was riding from Hums to Hamath along the Orontes, when I saw a Bedawy Arab in the river struggling for life, and his mare by his side in the water. It was bridled and swallowing water, and could not get out. I pulled off the bridle from my mare's head and rode her into the river. The water was muddy and running swiftly, but my mare swam towards the Bedawy, and I reached down and caught him by the clothing, and he caught hold of my leg. My mare turned and drew us both safe to land, but the Bedawy's mare was swept away and drowned. There were other Arabs shouting on the bank, but they are all in mortal fear of water, and none tried to save him. I then found that he was the Emir Azzam. We went on together to Hamath, and

he took me to a man who could write, and he wrote down my name for the Emir, who said he should never forget me. And he has kept his word. Sir, a Bedawy never forgets a favour. Once a friend always a friend, is their principle."

"Well," said I, "this is all strange enough. But what do you say about going after this young man Selim? Can you get to him? Do you know where this Emir's encampment is?"

"Yes," said he; "I will go. I can find him if he is living. I will make *khoowy*, i.e. friendship, with the first Arab tribe I reach beyond Damascus, and they will take me to the Mowaleh, and these to the Ruella, and so on till I reach the tent of Azzam himself."

"I found on inquiry that Yakoob was formerly employed by the wealthy merchants of Beirut to purchase sheep from the Arabs about Hums, Hamath, and Palmyra, and has often travelled among them. He is probably the only man in this city who could be depended on to go on such an errand.

"In consideration of Selim's earnest plea to be delivered from his virtual captivity, some of us resolved to assist Yakoob in making the journey.

"The outfit when complete was unique, consisting of twelve full copies of the Arabic Bible, in red morocco and gilt edging, as a present to the Emir from the American Bible Society, through its agent, Professor Lewis. Also several Testaments for some of the Sheiks. A few copies of Moody's sermons for tents instead of rinks; some of the translations of Dr. Richard Newton's works; besides tracts and catechisms.

"Yakoob also provided a rich head-dress for the Emir, and a pair of European boots; packages of medicine for ophthalmia, a quantity of attar of roses, and other things.

"He took eight dollars in money—one half for expenses and the other half to buy friendship with the Sheiks on the way. After reaching the Bedawy frontier he will need no money for entertainment, as they never charge a guest for food.

"He set out on April 3rd before sunrise with a small saddle-bag, and a course woollen aba, or cloak with a hood, which will constitute his bed and bedding as well as his garment by day. He rides a donkey as far as Palmyra, expecting then, as he expressed it, to 'fall into the wilderness.'"

On the Sabbath before setting out, Yakoob attended the morning service in the Beirut Church. The next day he called on Dr. Jessup and said to him, "Khowadja, I went to church yesterday and heard you preach on the Living Christ. Sir, I went up to heaven on that sermon. I was filled, I fasted until night. I felt as if I had eaten two whole sheep. I shall tell the Emir what I have heard. Who knows but I may bring him here to hear for himself." Yakoob is evidently a true Oriental.

IN ATHENS, the Greek congregations have not been so large of late; but there is always a visible falling off during the extreme heat of the summer. We are sorry also to learn that our devoted and excellent brother, Dr. Kalopothakes, a leading Missionary in Athens, is still sick. He suffers great pain in his back and limbs, and has a hard time of it. For more than two months he has been confined to his room, but is bright and cheerful in the enjoyment of the Saviour's love.



## Our Missionary Portrait Gallery.

### II. ALEXANDER DUFF, D.D., LL.D.

ONE of the most remarkable biographies ever written has recently been published. It is the "Life of Alexander Duff, D.D., LL.D.," in two volumes, by Dr. George Smith of Edinburgh. The work is written in a masterly style, is replete with interesting facts, and we would recommend a careful reading of it by all who desire to know what has been done by the Church of Scotland, during the last half century, towards the building up of Christ's spiritual kingdom in India. Those who are prone to speak slightly of Missions would also do well to peruse these volumes. We must acknowledge our indebtedness to them for many facts recorded in this narrative.

Alexander Duff was born at the farm of Aucknahyle, in the county of Perth, on the 25th of April, 1806. What has been aptly termed his "spiritual lineage" is curious, and ought not, even in a brief sketch, to be passed over. Charles Simeon, the loveable and learned pastor of Trinity Church, Cambridge, and one of the founders of the Church Missionary Society, was making in 1796 a tour through the Highlands. His horse was waiting to take him on to the Pass of Killiecrankie. Feeling somewhat indisposed, he delayed his departure for a day. After visiting the Pass, he proceeded to the village of Moulin, where he introduced himself to a Mr. Stewart, the parish minister, who for some time had been "very defective in his view of the gospel and in his experience of its power." Invited to preach, Simeon complied, and some of his utterances filled the heart of his host with new light, and engendered a depth of faith and fervour of devotion, afterwards manifested by a series of pathetic and soul-stirring revival services. Among those who were touched by Simeon's appeal were two of Stewart's parishioners, James Duff and Jean Rattray, both then under seventeen, and under God the subsequent pleadings of Stewart completed what Simeon had begun. A few years passed, and James Duff and Jean Rattray were married, and their son Alexander is the subject of this sketch; thus to the apparent accident, humanly speaking, of Simeon's temporary indisposition, may be traced the brilliant career in India of the "Prince of Evangelicals and of Missionaries."

When only eight years old, Duff was sent from home to school, where he soon forced himself into notice by his diligence and vigorous application. When only fifteen we find him *dux* of the Perth Grammar School, and shortly after entered at the famous seat of learning, St. Andrew's University. Here he remained eight years, five of which were spent at the feet of that great genius and teacher, Dr. Chalmers. Many of his contemporaries, afterwards destined to become men of eminence in the various departments of science they had chosen for themselves, are unanimous in their testimony to the high principle, indefatigable diligence, and astonishing success of Duff during his college course. While engrossed, however, by his eager desire for knowledge, he did not neglect the higher functions of the spiritual life. His schemes for the advancement of God's work, and the deepening of the religious feelings of his fellow-students, were many; two particularly may be mentioned, the institution of Sabbath schools in St. Andrew's, and the founding of a Students' Missionary Society. Thus he had consecrated and pre-

pared himself; in what way did God intend to use him?

From earliest times the Church of Scotland had pronounced itself a Missionary Church, but we do not find that it was ever fully awake to what it had professed itself to be. True, in 1743 it had made a tame effort in a Missionary direction by giving indirect support to Brainerd, and again in 1774 had feebly attempted to organize a system for raising up native agents in Africa. But this is all. It would seem that it had fallen into a state of apathy with regard to Missionary enterprise, and had abandoned its own confession. It remained for one of its own presbyters to rouse it from this state of torpor. In 1818, Dr. Inglis was appointed to preach the Annual Sermon of a Society in Scotland which had for its object the Propagation of Christian Knowledge. Though directing its efforts principally to the Highlanders, it did some trifle in the Mission field, chiefly by giving grants to labourers already engaged; but it had no defined Missionary organization of its own. Dr. Inglis in his discourse dwelt on the inevitable triumph of the gospel wherever preached, however formidable the obstacles, or persistent the opposition. Among the agencies best suited to further the work of Missions, he placed education in the van; not, as Dr. Smith observes, "because he made the mistake attributed to him of requiring civilization to precede Christianity," but because he saw that by this means alone the Missionary would be able to surround himself by a band of competent natives, who might in time become faithful messengers of the gospel of peace to their own countrymen, and without whose co-operation a wide extension of operations could not in human vision be looked for. He further strongly advocated the formation of good central educational institutions, to which might be sent out masters competent to deal with the peculiarities of the native mind, and fitted to lay a substratum of sound general knowledge, as a preliminary step. This scheme was received with a loud clamour of dissent; but Dr. Inglis never lost sight of it, and, seven years after, in 1825, brought it before the General Assembly as an actual proposition. Time had shown the expediency of the scheme, and it was agreed to as desirable that a good central seminary of education, with branch schools in the surrounding country, should be set on foot in India.

Thus far successful, Dr. Inglis's next step was to address a letter "to the People of Scotland," appealing for help and volunteers. This letter was Duff's call. He offered himself, and was accepted to proceed to India as the first Missionary ever sent forth by the Established National Church of Scotland.

His letters at this time to his parents and friends breathe a spirit of entire consecration of himself to God's work, in whatever capacity he might be sent out. One short extract from one of his letters to his esteemed teacher and friend, Dr. Chalmers, may be given as showing the earnestness of his purpose, and his all-absorbing desire to be made instrumental in soul conversion. He says:—"With the thought of this glory [of winning souls] I feel myself almost transported with joy; everything else appears to fall out of view as vain and insignificant. The kings and great men of the earth have reared the sculptured monument and the lofty pyramid with the vain hope of transmitting their names with reverence to succeeding generations; and yet the sculptured monument and the lofty pyramid do crumble into decay, and must finally be burnt up in the general wreck of dis-

solving nature; but he who has been the means of subduing one soul to the Cross of Christ, hath reared a far more enduring monument—a monument that will outlast all time and survive the widespread ruins of ten thousand worlds."

Alexander Duff was ordained on the 12th of August, 1829, and sailed in the early part of the year following for Calcutta.

(To be continued.)

### NOTICES OF BOOKS.

"*Punrooty; or, The Gospel Winning its Way among the Women of India.*" By CLARA M. LOWE. London: MORGAN & SCOTT.

This is a simple, graphic, touching narrative of Miss Reade's experience in India among the Brahmin and Mohammedan women of the large town of Punrooty. It is especially interesting in showing what may be done by *single ladies* among the women of India. It used to be thought that for such to undertake mission work was out of the question. Here is positive proof that it is perfectly feasible and most successful. Miss Reade has had some years of fearful struggle with famine, and disease, and death, which has made her task all the harder, and which at one time threatened to overwhelm her. But the Lord sustained and restored her, and she is still witnessing for Jesus in the midst of idolatries of every kind. Had the times not been very exceptional, her labours would not have been so trying or so severe. The reading of this account of her work ought to have the effect of leading many an English lady to go and do likewise.

"*From Death unto Life; or, Twenty Years of my Ministry.*" By Rev. W. HASLAM. London: MORGAN & SCOTT.

An autobiographical sketch of the life and labours of this well-known evangelist clergyman, full also of visions and dreams, and somewhat extravagant sketches which are not to our taste. Still it contains a number of deeply interesting incidents, which are not rendered dubious to thoughtful minds by such defects, and which illustrate the ways in which God works in the spirit of man.

"*Chinese Stories for Boys and Girls, and Chinese Wisdom for Old and Young.*" Translated by Rev. ARTHUR E. MOULE, B.D., C.M.S. Missionary at NINGPO and HANG-CHOW. With ten Engravings. London: SEELEY, JACKSON & HALLIDAY.

Translations from a Chinese Story Book, which is very popular in China itself. It designs to teach the duties of the five great relations—of ministers to their prince; of children to their parents; of husbands and wives; of brother to brother; and of friend to friend. Its stories and proverbs show the kind of training given to nearly one hundred millions of Chinese young people. Students of Chinese missions will read it with interest.

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Containing Missionary Intelligence from all parts of the World.

No. 178. [Registered for transmission abroad.]

OCTOBER 1, 1880.

[PARLOUR EDITION.]

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WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE LORD SHALL LIFT UP A STANDARD AGAINST HIM.—*Isaiah lix. 19.*

Who is this mighty enemy? Is it Satan with his infernal legions? Who is he trying to conquer? Is it man formed in the Creator's image? And has the Evil One become victorious? Has man succumbed to diabolic power? Is it true that everywhere on every hand the wrecks of men are found?—that the floods of hellish energy have come in with the fury of a raging torrent?—that the impetuosity of wicked spirits has carried away the entire race, and dashed and broken and overturned the souls of men? Is there a spot on earth where sinful powers have not been roaring like boiling billows of the dread cyclone? Has not the enemy, like a flood, come in?

What mean these confederations of evil?—What the power in Africa's torrid zone of Greece men, of Fetish priests, and of cruel murders for "custom's" sake? Why do Persia's sons still worship fire? And why do millions upon millions still, in India, China, and the Islands of the Seas, bow down to gods of mud, or stone, or wood, or gold? How is it that the phantom Buddha is adored by one-third portion of the human race? What fascinates the countless millions who glory in Mohammed's name, or Popish mummeries, or Infidel delusions? How is it that here and there false Christs are rising up? Is it not because the enemy has come in like a flood? Oh, God of Truth, we plead with Thee. Thou Thyself hast said, "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Now, O Jehovah Spirit, make bare Thine arm! erect the standard! plead Thine own cause! 'Tis time for Thee to work! In reply to such a plea, do not we hear the voice, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

## SCIENTIFIC ADVENTURES IN CENTRAL AFRICA.

"MORE MARVELLOUS than the adventures of commerce, are the adventures of science in Africa, and more enthusiastic her efforts and her expectations of success in civilizing Africa. The Geographical Societies of England, Belgium, Germany, France, Italy, Austria, and Portugal give the largest space in their proceedings to African matters.

Special African sections have been organized, exclusively devoted to this continent, with separate funds, and members, and journals. Twelve international African exploring and scientific associations are already constituted. In France and Switzerland, in Italy, in Germany, periodicals treating solely of African explorations and intelligence have sprung up within three years. In the Trocadero, at Paris, the government has set apart spaces for permanent international exhibition of agriculture, antiquity, art, and ethnology peculiar to Africa. The number of separate exploring parties in different portions of the continent within half-a-dozen years, is between sixty and seventy. There are now exploring twenty-eight companies, comprising probably 2800 persons, in charge of Russians, Germans, Austrians, Italians, Swiss, French, Spanish, Portuguese, Belgians, English, and Americans, pushing inquiries, making scientific surveys, and zigzagging across and up and down the continent."—*Rev. Dr. Means.*

## UGANDA, CENTRAL AFRICA.

MORE FAVOURABLE PROSPECTS are reported from Mtesa's capital, by letters received on August 23rd by the Church Missionary Society. The people were friendly, so that there is now hope that the Mission may regain its former standing.

The Waganda Chiefs, on their return from their English embassy with Mr. O'Flaherty and Mr. Felkin, had reached Zanzibar, July 25th. They attended the Mission services with Dr. Kirk at Mpwapwa.

Mr. Litchfield had been ill, and had tried to leave Uganda by the Nile route, in February last, but had to return.

In April he and Mr. Mackay crossed the Victoria Nyanza Lake, and travelled southwards, reaching Uyu on June 5th. Mr. Litchfield was better, and would remain there.

COLOURED CHRISTIAN MISSION FOR CENTRAL AFRICA.—The coloured Baptists of Virginia invite the Missionary Societies and churches of coloured Baptists in the United States, to meet at Montgomery, Alabama, on November 24th, to organize a plan for united Mission work in Africa.

THE MOVEMENT OF THE FRENCH JESUITS as Missionaries in Central Africa, has received the sanction of the Pope. In accordance with arrangements made with the Congregation of the Propaganda Fide, the Pope consents to the removal of a portion of that community for the constitution of "a Society for the Propagation of the Catholic Faith in Central Africa." This means trouble and opposition to the work of our Protestant brethren. "But when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him."

## MURDER OF A MISSIONARY BY THE ZURUKS.

IN OUR LAST we referred to the supposed murder of a Missionary in North-West Turkey, but were uncertain as to the individual. Our fears are now confirmed that the murdered one was the Rev. Justin W. Parsons, D.D.

He was a very devoted and useful Missionary, much loved, both by the American friends who supported him, and by the Christians of the Mission churches at and around his sphere of labour.

Dr. Parsons, with a native helper, was visiting the out-stations in the mountainous district of North-West Asiatic Turkey. Both were killed by some Zuruks, a wandering, half-robber tribe of the region, for the sake of plunder.

Dr. Parsons had been thirty years in Turkey; he leaves a wife and four children.

His widow and eldest daughter now conduct the girls' school at their Turkish home. His second daughter is the widow of Rev. Albert Whiting, who lost his life in carrying food to the famine districts of China. She has just returned to China. Dr. Parsons' Missionary labours were fruitful. He loved his chosen work. He wanted to die with the harness on; and, sad as the way of his death was, we may be quite sure that to him it was but the introduction to the more glorious services of heaven.

A RAY OF LIGHT IN THE DARKNESS OF THE GALLA MISSION is that Mr. Greiner has succeeded in translating some portions of the Bible into the Galla language, and is actively at work to complete the whole of the Holy Scriptures.



## INDIGNATION OF A BAMANGWATO CHIEF, SOUTH AFRICA.

A CUTTING SATIRE HAS LATELY BEEN THROWN AT THE ENGLISH IN SOUTH AFRICA, BY KHAME, the king of the Bamangwato tribe, north of the Orange River. He has been hurling some terribly severe denunciations against them, because of their persistent introduction into his country of spirituous liquors.

When Khame was a lad, he used to think how he would govern his town if ever he should be its king. One thing he determined was, that he would not have intoxicating drinks admitted into it—that he would not rule over a drunken people.

As he grew up he himself abstained from such drinks, from tobacco, and from a plurality of wives. The possession of numerous wives, according to Bechuana ideas, made a chieftain "big." He also threw aside all native charms and witchcraft. Though he had been circumcised when a lad, he resolved not to perpetuate the ceremony for his younger brothers, although his father commanded it. This was at the risk of his being disinherited.

In due course, about eight years ago, he became King of Shoshong, a town in which some English traders resided with the Bamangwatos. At his inauguration, or coronation as we should call it, he publicly declared his adhesion to Christianity, and expressed a desire that it may be the religion of his subjects. He also declared that there should be no strong drink sold in his town. He called the white men together, and told them his desire; but they pleaded to be allowed to bring in some cases of brandy as medicine, and promised not to introduce the large casks.

Khame consented, but drunkenness was the result; so he called the white men together again, and declared his determination to have no strong drink at all brought into his town. Again the white men pleaded—"But you will allow us to bring in a case for private use at our own table?"

"Bring none!" said Khame, "I will allow none!"

The white men then turned smugglers. Inside some bags of corn they managed to get small casks of brandy. The result was, year after year, intoxication increased in Shoshong. Then the king tried fines and threats, and eventually decided to banish the iniquitous traders from the country.

Reminding them alike of his warnings and of his laws, he said:—"Well, because I am black you insult and despise me; you do so because you despise black men in your heart! What do you want here, in the country God has given to us? Go back to your own country; take everything you have got; strip the iron roof off the houses. The wood of the country and the clay of which the bricks were made, you can leave to be thrown down. Take all that is yours, and go!"

"More than that, if there is a single white man here who does not like my laws, let him go. I want none but friends in my town. If you are not my friends go back to your own friends, and leave me and my people to ourselves. *You ought to be ashamed of yourselves. I am trying to lead my people according to that Word of God which we got from you white people, and you show them examples of wickedness such as we never knew. You, the people of the Word of God! You know that some of my own brothers have got to like drink; and you know that I don't want them*

even to see it, that they may forget the habit; and you not only bring it and offer it them, but you try to tempt me with it! I make an end of it to-day! Go! take your cattle, and leave my town, and never come back again."

He was not angry, but spoke like a man deeply wounded, and highly indignant; calm, but with a sense that the very men who asked for pity despised him in their secret heart!

The utmost silence followed. Shame and utter bewilderment fell upon most of the white men. They expected nothing like this, and they lost the very power to reply.

STRANGE CONTRIBUTIONS.—We have on hand, says Rev. Mr. Edgerley, of Greek Town, Old Calabar, Western Africa, over sixteen thousand hard, heavy, dirty brass rods contributed as weekly offerings, and special donations to the Building Fund, gathered during the two past years.

Nine responsible persons have volunteered to convert these rods into oil, "for the sake of God," and thus, after our long waiting, we hope to send to you what we expect will realize, with God's blessing, over 500*l*.

## BAPTISM OF A CONVERTED BRAHMAN PRIEST.

ON THE BANKS OF THE IDOLIZED RIVER JUMNA, in the north of India, an interesting scene was lately witnessed. A group of native Christians, near the village of Bisama, were assembled quite early in the morning to witness the baptism of Ram Ratu, a converted Hindoo ascetic and priest.

Hard by were numerous heathen Hindoos, who were trying to wash away their sins by bathing in their so-called goddess, although they had often heard that the blood of Jesus Christ alone could cleanse away their guilt.

Ram Ratu, the candidate for Christian baptism, formerly worshipped Mahadeo, and had gone many a weary pilgrimage, burdened with a consciousness of sin, until he settled down in the village of Bisama, as a "Sadhu," or holy man. There he had erected a small shrine, and many "simple ones" came to worship his idol, and give gifts to the priest; which, as he was much respected, amounted to a considerable sum. But the fact that he was giving up all this for the Lord Jesus, had a great effect upon the people who formerly knew him.

The service was commenced with singing and prayer, after which the Rev. Daniel Jones, of Agra, preached to an audience of some fifty or sixty natives, who gathered round the spot, and listened very attentively.

Ram Ratu was then asked to tell the people why he had changed his religion.

He appealed to their knowledge of him, and told them "that it was not for food, or clothes, or money, he had left them, but because he had found the real truth."

The Rev. Daniel Jones in a few words told them that "it was all false what people said, that when a man was baptized the Padre Sahih polluted his mouth, gave him intoxicating liquors to drink, and made him eat beef or pork."

Ram Ratu was then baptized, on a profession of his faith in the Lord Jesus; a hymn was sung in honour of the victory of Kiug Jesus, and the place rang with the chorus.

Of course at Bisama, Ram Ratu's rude idol was put aside. There it lay, at a distance on

the ground, where he had thrown it, and *it could not replace itself*. It must wait until some other "Sadhu" came to do so; or better still, till "the idols shall be utterly abolished" by the great God of the universe!

## BURMAH.

THE CHRISTIAN CHURCHES in the district of Bassein, in Burmah, are already more than self-supporting—they are self-propagating. They have become builders of institutions which are destined at once to consolidate, perpetuate, and extend their spiritual and moral force. More than thirty-one thousand dollars which they contributed helped to lay the foundations of their prosperity on a broader and firmer basis, and to develop the aggressive power of the Gospel in them. A considerable portion of the money contributed by them within the year has been expended for Missionary labour. Twelve itinerants supported by them have been at work in the district of Bassein; and five more of their Missionaries are labouring in Upper Burmah among the Kakhys and Shans around Bhamo. Besides these Missionaries there are native evangelists near Toungoo and in Karennee, under the support of the Burmah Baptist Convention. Feeble Missionary Churches are thus becoming compacted into vigorous and effective Missionary bodies.

## CHINA.

FUH-KIEN, one of the smallest of the eighteen provinces of China, contains only 15,000,000 of people, and only ninety walled cities. The principal city is Foo-chow. There are 600,000 in the city and 500,000 outside the walls, and there is a valley close by with a million more.

For thirty years Missionaries have laboured there. In the first eleven years not one soul was brought to Christ, and there was not a sign or shadow of any Missionary influence, any Christian influence, or any result whatever. The Society said, "There are no results, we must give up this Mission." But the Missionary (Mr. Wolfe, of the C.M.S.) said, "I will not give up, I must go on," and two or three months afterwards he reaped the first sheaf. In 1861 there were only three or four converts, in 1879 when he left, there were 3000 native Christians.

NEARLY A THOUSAND MILLIONS OF CHINESE are still without a copy of that word of God which is able to make them wise unto salvation, through faith which is in Christ Jesus.

THE BULGARIAN POPULATION OF MACEDONIA has been largely emigrating to the Principality—fleeing for their lives.

WHEN the Lord Jesus takes from us some really good thing, He always gives us something better in its place.

GOD can glorify all His perfections in your person, salvation, and walk; seek this as your highest honour.

A WISE believer observes God in all, looks to God through all, goes to God with all, trusts God for all, loves God above all, and honours God more than all: do you aim at this?



## JAMAICA, WEST INDIES.

THE DREADFUL HURRICANE AND EARTHQUAKE which occurred in Jamaica on August 18th, was most disastrous in its consequences. From information recently received, it appears that Kingston and the three nearest towns suffered more than other parts of the island, but many small places were also devastated. The dockyard and Royal Naval Hospital at Port Royal were also damaged. Thousands of

us from every quarter, we must put upon record now our strong conviction that for hundreds of the country people starvation impends, unless money and food are furnished without delay. The provisions in the port are greatly damaged, and the provisions in the country are almost entirely destroyed. In every town and village there has been great loss of property. Houses were unroofed as if by magic, while other dwellings are levelled; coffee, corn, cane, and bananas were utterly destroyed, and provision fields were laid waste." Prompt help is required for the multitudes who are starving.

The Christian Missions of the churches of England and Scotland, of the United Presbyterians, the Baptists, Independents, Wesleyans, Moravians, and Quakers, have been powerful for good. Thousands of the Church members connected with the various Mission stations are believed to have been spiritually converted to God. Many of them are, to all appearance, devout and eminently pious, really enjoying the bliss and peace, which is the result of a personal interest in the Lord Jesus Christ.

The Moravians were the first to commence Missionary work in Kingston, as long since



PORT ROYAL AND CITY OF KINGSTON, JAMAICA, WITH THE LIGUANEA MOUNTAINS IN THE DISTANCE.

houses, the crops, fruit-trees, and farm produce were destroyed. Colossal trees were uprooted. *Some of the Mission churches and chapels were demolished.* The barracks in Kingston were broken up; three wharves were swept away; and eight large and thirty-two small vessels were wrecked in the harbour. During the hurricane three shocks of earthquake were felt at Kingston. The loss of property on land is roughly estimated at half a million of dollars. Thousands of persons were rendered homeless, and famine was imminent.

One of the Kingston daily papers says:—"Without any desire to exaggerate the harrowing and heartrending details that pour in upon

It might be forwarded through the various Missionary societies.

Before the emancipation of the slaves, and the introduction of Missionary influences among the people, the moral condition of Kingston was bad in the extreme. Vice in the city may be rife enough now, as it is in most of the large cities of the world; but in Kingston it does not exhibit the same unblushing effrontery—nor do we meet with the cruelty, the recklessness of life, the hatred of every moral and religious principle, which characterized the island when slavery existed, and when the people were left without the purifying influences of Gospel truth.

as 1754. Till 1823 they were supported mainly by the cultivation of land, and were themselves owners of slaves! Success attended their efforts at first, but it was soon painfully evident that slavery was a deadly obstacle to the progress of the Gospel. But the entire severance of the Mission from all connexion with slavery was the dawn of a brighter day. Then it rapidly extended to three other parishes; and twenty years ago, it had about 10,000 adherents of all ages, of whom upwards of 4000 were communicants. At the present time the numbers are much larger. Other Christian communities have grown in proportion.



## SOUTH AMERICA.

EVERY DISTRICT OF THE WORLD has its peculiarities, the physical developments of the one differing essentially from the other. God has not stamped uniformity either upon matter or mind. Harmonious diversity is the law which runs through both. It is alike interesting and instructive to trace this fact as we run over the countries in which Christian Missionaries labour.

Perhaps no portion of the world has such variety stamped upon its surface as South America. There, for example, we see the lofty range of the Andes, the longest and most unbroken chain of mountains in the globe, contrasting in a striking manner with the vast plains which lie between them and the Brazilian heights, and with the immense level which belongs to the lower courses of the mightiest rivers of earth, the Amazon and the Plate. The richest foliage and magnificent scenery of the tropical regions contrast with the cold barrenness of its southern countries. Flowing rivers of immense volume, backed in the far distance with snow-clad mountains; thick primeval forests, extensive plains, burning mountains, and the phenomena of the earthquake, unite in making up the characteristic features of this splendid country.

The luxuriance of the South American forests, such as are seen in our cut, can scarcely be realized. In the foreground of this cut we see the caoutchouc tree, called by the natives *Hhvé*. Its juice is generally known as Indian rubber. In order to obtain this useful article of commerce, these trees are pierced in the rainy season; a thick juice of a yellowish white colour then exudes, and becomes darker by exposure to the air.

Though it was not introduced into Europe till early in the last century, the natives had long made water-proof boots of this substance,

and, by saturating cloth with the milky juice of this *Hhvé*, they rendered it impervious to moisture.

From the countries whence such valuable commodities are gathered, there are just now infinitely more precious extractions—even souls which are prepared and preparing as jewels for

“absent from the body they will be present in purgatory!” but Christian Missionaries are teaching them that if they believe and receive the glorious gospel, they will, if “absent from the body, be present with the Lord;” and this fact recognized gives the desired peace and joy.

By recent intelligence from the province of

Buenos Ayres, at the mouth of the river Plate, we find that the prospects of the Mission Chaplaincy of the South American Missionary Society are good in that country. “There are many asking their way to Zion, with their faces thitherward. One estanciero has arranged for weekly services at his house; and another, on the western frontier, has prayer-meetings for his neighbours.”

In the midst of troubles and privations the light of the true faith here and there shines, and results in drawing many from the prevailing recklessness and dissipation; others, with the Greeks of old say, “We would see Jesus.”

The joy of ploughing and digging in such a field is not without its labour and travail, its shadow and its sunshine.

## SANDWICH ISLANDS.

THE HAWAIIAN EVANGELICAL ASSOCIATION has fifty-six mission churches connected with it, with a membership of nearly 8000 souls. Their ministers are chiefly native Hawaiians, faithfully doing the Lord's work. One church has recently raised 14,000 dollars for a new edifice. Another has built a new church in place of one destroyed by fire. A third has a membership of near-

ly 1,200, whose benevolent contributions during the year amount to over 1,500 dollars. These churches have recently contributed about 6,000 dollars for a Chinese church at Honolulu. They have sent several of their native ministers as foreign missionaries to pagan islands in the Pacific, where they are labouring with marked success.



TAPPING THE CAOUTCHOUC, OR INDIAN RUBBER TREES,  
IN A SOUTH AMERICAN FOREST.

the crown of the King of Kings and Lord of Lords.

We are glad to learn that the inhabitants are gradually, but to a large extent, showing their anxiety to possess such a knowledge of the way of salvation as will give their consciences a well-grounded peace and hope. At present most of them are taught that when



## AUSTRIA.

THE WORD OF GOD IN AUSTRIA can hardly be said to have "free course," although in some parts of the country it is welcomed as "cold water to a thirsty soul." Missionary Bible Readers and Bible sellers in that country require much courage, wisdom, and faith. Where these witnesses for Christ are not allowed to preach the Gospel they read it, and where they are not allowed to read it, they, if possible, sell it.

A POOR MINER had been ill for some time, and had but forty-four kreutzers left, but his desire for a Bible was so great that he was ready to part with all, to secure God's Word. At this point a neighbour came with the exclamation, "Don't buy the book, it is false; I bought one once, but the priest took it from me and burned it."

"But how could you consent to his burning the Word of God?"

"The book is false; it contains nothing about the Virgin Mary."

Upon this the reader opened the Bible, and read several passages respecting her. The neighbour looked troubled and went away. The miner bought the Bible.

A WATCH-MAKER in a small village had recently lost all his goods by a fire, and was out of work. A copy of the Scriptures was shown him and its price named—a florin. No sooner did he get it into his hands, than he resolved to adhere to the precious treasure. Rather than part with the book he would part with his last money. Counting again and again the contents of his purse, he found that he was only possessed of eighty kreutzers, equal to four-fifths of a florin; so he said, "Take purse and all, the Bible I must have."

A LITTLE CHILD at Peggau, in pleasant tones, cried out, "Oh, mother, come quick, here is a man with Bibles!" She came at once, and, taking the Bible, exclaimed, "And if it took the last florin, the Bible should stay here with us. It is a true house treasure."

A HAT-MAKER gave the Testament a very different reception. He despised the Divine Revelation, saying, "There is no God; Nature is itself God!"

Pointing to one of his hats, the Bible-seller exclaimed, "If I were to assert that the hat is a hat-maker, that it has developed itself out of itself, you would think me a fool; how much more is he foolish who thinks the world has developed itself!" The man left without a word. Many similar cases might be given.

IN BOHEMIA the authorities require subscribers for Testaments to receive their copies through the Post Office. This adds to the expense, and makes it necessary for some one to go and collect the money. Under the circumstances an effort is being made to supply the people with the Word of God free of charge. One thousand six hundred and sixty-four Testaments and nine Bibles have thus been distributed.

AS A SUNDAY-SCHOOL MISSIONARY to the Freed People of Louisiana, the Rev. Walter H. Brooks has been appointed by the American Baptist Publication Society. He had previously built up a second African church of 2500 members at Richmond, Virginia.

## MEXICO.

ONE OF THE PARISH PRIESTS in the state of Oaxaca, and a number of his parishioners, purchased the Scriptures from the colporteur Argate, of the American Bible Society. When the priest discovered that he had bought what is called the Protestant Bible, he came back to Mr. Argate, whom he found in the midst of a large group, offering Bibles for sale. The priest told him that he had authority to take those books from him, as they were heretical books. The colporteur denied the charge firmly; then the priest proclaimed that every man who had bought one of these books would be excommunicated. "Then you are to be excommunicated!" said one. This was a settler. The priest made the best he could of his position, and was soon after seen reading the Bible in his own house.

A PLOT TO TAKE AWAY THE LIFE of colporteur Lopez was laid in a small town in the State of Hidalgo. He was told that he could not go from the town alive, for the priests had set watches for him. He had sold a large number of Bibles and Testaments, which were beginning to tell. The next day he distributed as many of his books as he could, and at twelve o'clock at night, stole quietly out of the town, to walk over the mountains until morning, when he should begin his work in another city.

## IMPRISONMENTS FOR CONSCIENCE' SAKE.—

In some parts of Mexico the real Christians require great courage, and grace to enable them to avow their principles. True, religious liberty is a law of the land—an established right—yet a large number of the people act as if they thought that the religious liberty accorded was the exclusive right of Rome.

In San Vincent there is a small congregation of Protestants, who have built themselves a place of worship; here, there was an attempt made to prove that religious liberty for all Christians was a failure. The priests had induced the Mayor of the place to levy a certain tax upon all the people for the support of the Romish Church; this, of course, the Protestants refused to pay; the consequence was that all the male members of the Protestant community but one were cast into prison for five days and five nights. That one, who had paid his forty-eight cents, in order to be free to secure the release of the others, walked a long distance to appeal to a higher county authority. After much delay, it was found that, as usual, the priestly party was in the wrong, and the prison doors were opened.

These, and many other incidents, such as an attack upon colporteur Oliva's life on the road near Guanajuato, and a call by armed men upon Colporteur Monpuras by night, show how bitterly Mexican Rome is opposed to the Bible.

The good work flourishes notwithstanding. For example, in Tlascala a large Christian church has grown up as the result of the Lord's blessing upon it, and a native preacher is now preaching to large numbers outside the town.

OPIMUM AND WHISKEY IN CALIFORNIA.—The *San Francisco Pacific* says that their city officials are making frequent arrests for smoking opium or keeping opium dens, while they license whiskey-saloons by the thousand.

## BRAZIL.

BRAZIL IS THE LARGEST COUNTRY IN SOUTH AMERICA. It covers more than three-sevenths of its surface, and about one-fifth of the area of the New World. Its population does not yet reach twelve millions; of this number one and a half millions are slaves, and two millions are wild aborigines. Some of the twenty-one provinces into which Brazil is divided have few inhabitants. By virtue of the Law of 1871 no more slaves are born in the country, so that in time slavery will disappear from the land. The free toleration of all religions is guaranteed by law, hence no one can be prosecuted for his religious opinions. Romanism is, however, the established religion of the empire, and has certain rights and privileges not vouchsafed to any other belief. But the people will listen to the truth when presented by Protestant Missionaries. A congregation can soon be gathered in most places, and private buildings are frequently offered, in which assemblies gather to hear the Gospel proclaimed.

There is a desire on the part of many to be free from the trammels of Rome, and they travel at times great distances to see the Protestant Missionary and obtain Bible instruction. Others come in numbers as deputations, pleading for labourers to be sent to their respective regions.

The truth has already taken root. Eighteen years ago, the first Protestant Church was organized in RIO JANEIRO, when two persons were received into communion. Since that period, more than three hundred have been admitted into this one organization, mostly converts from Rome. In 1865, a second church was established at SAO PAULO; it has had a healthy growth, and has sent out several preachers of the word. A third church, formed at BROTAS, now almost equals in members the one at RIO JANEIRO. These and others, numbering in all about a score with more than a thousand members, are some of the first fruits of Missionary effort.

The great lack in Brazil is preachers of the word; the number in the field is so small that they cannot reach all the points accessible, or meet the calls that come to them for help. Christian teachers are more especially necessary, because the majority of the people are very ignorant, and a large proportion cannot read.

Outside of the Church there is much to encourage. During the last four years, there have been preaching places established in three different villages, where the Gospel had not been preached before. There are other places where the people are anxious to have the good tidings proclaimed, at one of which there are eight families who have accepted the Gospel through reading a Bible taken there by a man who had often attended the services. This man, and quite a number of others, are waiting to make profession of their faith. At LENCOES, too, there are several anxious to unite with the Church.

Thus is the Protestant heaven working and spreading in poor priest-ridden Brazil.

SEVENTEEN OUT OF EVERY TWENTY-FOUR of the 2000 converts to Roman Catholicism in England in 1879, are said by a Roman Catholic newspaper, to have been prepared for the change under Ritualistic teaching.

Never lay too great a stress upon your own usefulness, or perhaps God may show you that He can do without you.



## SKETCHES FOR GIRLS.

## THE WALKING TESTAMENT OF MOUNT HERMON.

VERY lovely is the view from the Hermon Mountain ridge. On one side there lies a deep gorge of cobalt, and blue in glorious Hermon itself; and on the other, hills rising behind hills far away in the distance; while beneath our feet, the town of Hasbeya nestles at the head of the valley, encircled with olive trees.

For thirteen years, in this lovely spot Miss Gibbons, of the British Syrian Schools and Bible Mission, has been engaged in the education of the young, and in the instruction of women in Gospel truths. Her nice house, green shutters, and schoolroom spotlessly clean, without even a spot of ink to be seen, form an appropriate contrast to the discomforts of native houses. But the more goodly scenes are the clusters of children, thoroughly well-taught in the word. They possess, as a whole, an amount of moral beauty which far outshines the beauties of the natural world by which they are surrounded.

Look for example at that child, who is but seven years of age, whose parents are so poor, that she is obliged to wear a jacket so small that she can hardly get into it. She is full of Scripture, and is called by her teacher "the Walking Testament." Standing on a stone by the wayside, the child is to be seen repeating her hymns and texts, and singing her gospel sonnets, while one and another stops to listen, so that unconsciously she is a little Missionary. She sends her salaams to the children of England, and this text of Scripture for them to think about:—"I am the way, the truth, and the life: no man cometh unto the Father but by Me."—John xiv. 6.

## "THAT IS JUST WHAT I WANT."

AN OLD BLIND MAN IN CHINA, on first hearing the Gospel, said:—"That was what he wanted." The people said, "he was mad," and cried "Turn him out!" He replied, "I am not mad, but I know what I want, and what I have been praying for for many years." Six months after the above circumstance occurred, Mr. Wolfe, of Foo Chow, said he returned to where this old man lived, and had the pleasure of baptizing him with some others on a profession of their faith in Christ. The blind man's experience was as follows:—

"When I was twenty-five years of age, I came to the conclusion, like many others, that idolatry was vain. In despair one morning, as I was walking behind my house in a field, I saw a glorious ball of fire jump up out of the east, and I fell down and worshipped the rising sun, saying, 'Oh, sun, take away the load from my heart.' For two years I worshipped the rising and setting of the sun, but the burden remained on my heart still. Again, as I was walking in the fields, I said to myself, 'Perhaps the moon can save me,' and I prayed to the moon for twelve long months. But no peace came to me either from the sun or from the moon. Next I turned to the glittering stars, and for a year I worshipped them. But they brought me no comfort. One day I threw myself on the ground, and said, 'If there be a Ruler above the stars, reveal Thyself to me.' But no voice came from the Ruler above, and I went on my weary course in the world until I became a blind man, bearing the burden in my heart, when I heard a commotion in the street, and asked what it was all about. I went to hear the foreign man preach; I heard

him describe the great God above, and then he went on speaking of His love to man. I could stand it no longer, and, jumping on my feet, I exclaimed, 'That is just what I want.' Now to night here I am, standing at this font, about to be received into the Church of Jesus Christ, and I can say with Simeon, 'Lord, now let me die in peace, for I have found my Saviour, and the burden is taken away from my heart.'

## TRUST EVERY MOMENT.

"I AM VERY WEAK," said an Irishman in the Adelaide Hospital.

"But what are your hopes?" was the reply.

"Brighter than ever," he whispered. "I am too weak to talk, and I am too weak to pray, but I can trust every moment."

A few hours after, he said to the night nurse, "I'm going home;" and then he fell asleep, and did not wake again on earth. When his eyes were opened it was to see the Lord Jesus as He is!

A LITTLE HEATHEN GIRL, who had been instructed by the Missionaries, was once looking out on the starlit night, when, almost in ecstasy, she exclaimed: "Oh, if heaven be so beautiful on the outside, what must the inside be!" a thought that, no doubt, has often come home to the heart of every devout and thoughtful student of God's works.

## AN AFRICAN TEETOTAL CHIEF.

MATOLA is a TEETOTAL CHIEF OF THE YAO PEOPLE IN CENTRAL AFRICA. The Yaos over whom he reigns live near the Rovuma valley, twenty miles from a great river. The river winds through a vast forest, and from this country looks like a long line of silver as the sun shines upon it. As it curves round to the north, it seems lost between the great granite rocks which rise out of the forest.

From the spot where the Rovuma valley first opens out, signs of civilization show themselves. A two hours' journey through this valley, and the town of the Yao chief is reached. When Rev. Chauncy Maples and his party visited it, the chief came out at once to salute them, and gave them a most hearty welcome. They found *he could speak six languages!* and that he was loved as no other man could well be loved. He is a most intelligent and pleasing African, and has a fund of information about the country, the people, and their languages. "Perhaps," says Mr. Maples, "the most remarkable thing about him is the fact that *he is a total abstainer*. He became an abstainer from principle, and has for many years never touched the native beer, or any other intoxicating liquor." No wonder that "he is decidedly handsome, has a fine figure, and is considerably taller than any of his people." Those who know the habits of African chiefs, and their universal beer-drinking propensities, will at once allow that our friend Matola is a remarkable man.

By Matola's aid, a church was built, and he himself summonses his people to attend it every Sunday. He has translated Mr. Clarke's Swahili sermons into the troublesome Yao language.

## SAN SALVADOR ON THE CONGO.

"WHEN we first reached San Salvador, tired, hot, and very thirsty," says Mr. W. H. Bentley, of the Congo Mission, "we sat down, waiting until the king was ready to see us; the people came round us to examine the new-

comers, and the children also came and stood round, keeping a little distance off in case we should bite, or do something rash. When the first wonderment was over, they thought how thirsty we must be, so Málévu, one of the king's sons—his pet boy—of about thirteen years, ran away to his house and brought us a jug of clear, cold spring water.

"The children would not trust themselves too much with *mundeli* (as they call white men) for the first day, but the next day one or two who had a little extra pluck ventured to come up to us, and even take hold of our hands. We could not talk to each other, but you may guess how I looked at them, and wondered what sort of children they really were. I wrote some of their names on pieces of paper, in printing letters, and taught them to spell them. From that time we gave up wondering, and instead began to like each other.

"Every Sunday they used to come in the same way, until we were able to have school every evening."

## HERVEY ISLANDS.

A CONVERTED CANNIBAL, NAMED MARETU, who was the oldest Native Pastor in the Hervey Islands, in the South Pacific, died on January 25th. He began to preach forty-seven years ago, and has been a consistent servant of the Lord Jesus ever since. In 1839 he was appointed to Mangaia, where he did excellent service, not a few being savingly converted to God through his preaching.

In 1854, upon the retirement of the Rev. Charles Pitman, his trainer, Maretu was appointed his successor, and continued to labour on to the end with much acceptance. Twice or thrice during his illness, which lasted six months, he was borne by the Deacons to church on a couch, and in this way pleaded with the people about eternal things, as in sight of the judgment seat he besought them to give their hearts to Christ.

Maretu was a man distinguished by power of intellect, combined with true humility and utter guilelessness. He was of quick perception and ready sympathy, a man of prayer and faith, who truly adorned the doctrine of God our Saviour in all things.

Once, during his illness, he remarked with great emphasis, "I want to live on until each member of our tribe has given his or her heart to Jesus; *then* I can go in peace." His last words were, "May God dwell in your midst."

It was in early life that Maretu was a cannibal. When on one occasion he was sharing in a cannibal feast, he greatly offended his senior relatives by hiding away the head of a victim as a secret morsel. It is difficult to imagine that this cannibal thief was the gentle, worthy preacher, whose death we now record. What cannot God's grace accomplish?

## FIJI.

THE DESIRE TO POSSESS THE WORD OF GOD in Fiji is most encouraging. Planters apply for it on behalf of Fijians who work for them, and stipulate that part of their pay shall be in this form. Scores of children have been known to go to work for the settlers in squads, in anticipation of the arrival in their district of a case of New Testaments. When the case is landed they come in files with their recently earned money in their hands, and the box is soon empty. The last consignment of Scriptures sent to these islands by the B. & F. Bible Society was almost immediately sold out, and the demand for more copies is still great.



### MOHAMMEDANISM IN MAROCCO.

THE MOST FANATICAL MOSLEMS OF THE WORLD are said to be those who live in Morocco; they at least are Mohammedans of the purest water; so that students of the False Prophet and his followers would do well to pay a visit to that country. Until recently no members of the Foreign embassies could go out into the streets without soldiers to guard them, for the women, even girls of fourteen and fifteen, would fly at them, and claw and strike them, uttering hideous maledictions on them, as 'dogs of Christians!'

there does not appear to be any heart communications between them and the God of all grace. It appears to be all formalism. Any one of them would be prepared to imitate the example of the Moslem who called on Dr. Jessup at Tripoli, and after talking some time, rose and said, "I must pray!" Others present said, "Why? it is not the hour of prayer." "Because," said he, "when I went to the mosque at noon to pray, I had an ink-spot on my finger-nail, and hence my prayer was of no account." He then knelt down with his face

Hebrew Commentaries. The Jews are now glad to purchase Bibles for a small sum. Before the establishment of the mission at Mogador, the Holy Scriptures were scarce and expensive. Now they are cheap they buy them freely, although they think that they are designed for their conversion. Jewish merchants purchase them to send into the interior. New Testaments and tracts which are given away are being read with seriousness. The old Jewish law, 'an eye for an eye and a tooth for a tooth,' has full sway at this moment in the



INTERIOR OF A MOHAMMEDAN MOSQUE AT FEZ IN MAROCCO, NORTH AFRICA.

If they bought a pot of milk, the moment the pitcher was returned, the milkman dashed it to pieces, so that no true believer might be contaminated by drinking after Christian hordes. Even the children would pursue the foreigners with most appalling curses.

Under these circumstances we rejoice that a treaty has lately been made by Europeans with Morocco, which will give Christian merchants and missionaries some rights, and adequate protection.

At "the hour of prayer" they flock into their mosques to utter their vain repetitions, but

towards Mecca, and repeated his prayers, looking askance that he might catch what was being said in the room. Such people worship God with their lips, while their hearts are far from Him.

### JUDAISM IN MAROCCO.

REV. J. B. GINSBURG, Missionary to the Morocco Jews, tells us that they are chiefly Talmudists.

From ten years of age the children begin to learn the Talmud, and would eagerly read the

empire of Morocco. An Englishman on horseback happened to push over an old woman, and knock out her two front teeth. He made the most ample apologies, and offered a large sum of money, but with no success. She walked a hundred miles to see the Sultan. He reasoned and begged, and offered her a small fortune to give up the thing; but she was implacable. The gentleman was obliged to have two of his teeth out, to give her; but on receiving them she grumbled much, because they were only back teeth, and her own had been front ones!



## CARAVAN MISSIONS.

THE KIRGHIS COSSACKS, to whom we more largely refer on the next page, are not all honest. They can do a deed of daring crime, and kill their foes, or even their friends, if they think it will answer their purpose to do so. Many of those who travel with their caravans are well supplied with guns and ammunition, nominally for self-protection. Of course they would not like to be known as plunderers, as it might interfere with their commercial movements. Their caravans are professedly trade caravans. To a large extent, no doubt, their conductors are *bona fide* merchants. As such at least they cross over the Hala Range, through the Khyber Pass, into North-West India. They are known to have taken away with them camel-loads of Korans, for sale in the various countries through which they expected to travel. *Might they not be systematically supplied with Bibles and Testaments for sale?* Doubtless the Bible Societies of the world would render appropriate help. Will our numerous readers in the North of India, especially our Missionary brethren, do what they can in the direction indicated? Much has been said in former years about CARAVAN MISSIONS, the leading idea of which was, the employment of Christian men, who should travel with the caravans, sell the Scriptures, and preach the everlasting Gospel as they moved from place to place. Such Missions might possibly become self-sustaining. Will any of our readers on the border lands of Tartary, try the experiment?



KIRGHIS COSSACKS, RUSSIAN TARTARY.

## WASPS AND BEES.

"WE WERE TERRIBLY UPSET the other day," says Mr. Bentley, of the San Salvador Congo Mission. "A swarm of bees live in a hole in a baobab tree on one side of our 'Lumbu.' Some benevolent person gave a box of sweets for distribution to Congo children. At Christmas, half were given away, raced and scrambled for; the rest, nailed up in a box, waited for another *fête*. Turning out a store the other day, the box was found to be 'white-anted,' and brought to me to know what to do with the sweets, which had become a wet con-

glomeration. I thought I would boil the lot down, and cut up.

While I waited for a pot, a bee found it out, and gave the news to others, until the box quickly swarmed. I threw a rope over the box and dragged it away from the house, threw on to the box some dry grass, and fired it." This made the bees mad, and they "went for" the Missionary. A swarm of them hunted him away. He ran and hid, and presently thought he would go and look. As soon as he appeared, twenty yards from the box, three or four bees found him out, and, in spite of all attempts to beat them off, two of them fastened on him and stung him.

Again he ran away, and every one else who were watching. Swarms of bees then attacked their pigeon house; some hundreds of bees followed each pigeon, until it was fifty yards away. Not understanding this, the birds returned, only to be driven away again. So the bees cleared the ground of pigeons, Missionary, work people and all. Scout bees wandered about,

and attacked every one near. The Missionary had to go to quite another part of the town. After awhile Misselena managed to drag the box away into the bush, and then the Missionary could return to his home; but for half-an-hour the bees had it all their own way. That night he plastered up the said hole in the baobab tree, but the bees found another way out. He says "I never heard of such a business as this, for bees to make so great and well-planned war." Such are some of the difficulties with which Missionaries have to grapple in Africa and South America.



INVASION OF WASPS, ON THE ANDES, NEAR THE UPIN RIVER, SOUTH AMERICA.



## THE KIRGHIS COSSACKS.

(See title-page cut.)

THE KIRGHIS CHIEFS are, in their manners and habits, true successors of the patriarchs Abraham, Isaac, and Jacob. On the well-watered plains in Southern Russia they pitch their tents, and surround themselves with hundreds of thousands of sheep, goats, bullocks, and camels, which browse over perhaps the richest pasture lauds in the world. Their country extends from the Balkh district of the Caspian Sea to the Irkutsk province of Russian Siberia. It is easy of access by the systematic caravan routes, which cross it in various parts. Water is found four or five feet below the surface of some of their most extensive and luxuriant plains.

Before the discovery or general use of gas, when millions of candles were needed for the civilized homes in Europe and America, the Kirghis supplied tallow to an immense extent to meet the want. It was chiefly shipped from the Baltic ports, and sooner or later found its way, either as "dips" or "moulds," to the rooms of all classes of the community. Through this trade, and the large amount of leather and food which they could also supply, they became as a whole very wealthy.

It was easy for them to become possessors of diamonds and other precious stones, with which they were proud to decorate their brides and the wives of their Sultans. To complete the idea of luxury and wealth, of course as nomadic independent Tartars they mount their honoured and honourable ladies on splendid chargers, as seen in our title-page cut, so that they may, when required, gallop about their vast domains in company with their partners in life. They are mostly Moslems, but have the Scriptures in their own language. They much need Christian Missionaries, who would move about with them from place to place.

## SKETCHES FOR YOUNG PEOPLE.

## MEDICAL MISSIONS FOR THE CHINESE.

## CHAPTER III.

THE FIRST OF THE MEDICAL MISSIONARIES who worked in China, went from America. His name was Dr. Parker. In 1835 he opened a hospital in Canton on purpose to cure diseases of the eye. It was difficult to find a place for the hospital; but, in due time, that was done. When all was ready, on the first day, no patients appeared! I am not surprised at this. Indeed, I think the woman who went the second day was very brave to trust herself in the hands of foreigners. On the third day there were half a dozen, and soon *crowds* flocked to the hospital. People told each other the good that the strange doctors had done them, and the street became full of waiting patients. So anxious were they to get their turns that even children and respectable women would stay *all night* in the street to be in time for an early ticket of admission. It must have been amusing to see the long line of sedan-chairs that were often drawn up in all directions, and the officers with their attendants! Grand folks, many of them, who think themselves of no little importance, yet waiting gladly to consult the foreign doctor about their ailments! So great were the numbers, that whilst those who were very ill had admittance at once,

many had to be told to go away, and come again at a fixed time. Now and then as many as a thousand would be present on a receiving day. The crowd was so dense that it seemed as if people *must* be hurt by the pressure.

Sufferers took long journeys to get the doctor's advice. Sometimes blind people in a far-away village would unite to hire a passage-boat to go to Canton, and would wait four or five days after their arrival, until the hospital was open for new patients. One gentleman travelled a thousand miles to see the doctor. Magistrates and officials high in rank, were glad to visit him, finding how much greater his skill was than that of the natives. One commissioner, who had been cured, sent a tablet with these words on it:—

"Under your skilful hand (from the winter of disease) the spring (of health) returns."

Another grateful patient wrote:—

"Let the merits of Jesus, the Saviour of mankind, be promulgated throughout the world."

You may be sure that the doctor did not fail to tell the people that he could do nothing of himself for their good, unless God blessed the means used; also the need they had of healing for the soul as well as the body. Dr. Parker was greatly helped in this part of the work by a native evangelist, Leang Afa. This man had been obliged to flee from his own land, on account of his love to Christ, as his very life was threatened by the idolaters around him. After a long absence he was able to return, and God blessed his efforts in bringing some of his fellow-countrymen to a knowledge of the Saviour.

Sunday in the Canton hospital at that time was a day very full of labour. At eight o'clock in the morning the first meeting was held. There was then a little gathering of a few of the patients, with some of the Christian Chinese, and the doctor. Many of the people had never seen the Bible before. At eleven o'clock the patients met in the chapel, and then the company was larger. Sometimes Leang Afa would preach, and the doctor would add a short address.

Afterwards came the consultation, and whilst some were being prescribed for, tract distributors were busily engaged amongst the others, and the aged Leang Afa, sitting at a table, would have a goodly circle around him, whom he sought to teach.

In the afternoon, the doctor, with two or three native Christians, went from ward to ward, to read, pray, and talk with the patients.

## CHAPTER IV.

IT WAS PLEASANT to see how entirely the sick learned to trust the foreign doctors. I say *doctors*, for there were others, besides Dr. Parker, who went to China, after a little while. Mr. Lockhart was the first to go from England, and for many years he laboured as a Medical Missionary there. He has told us much about the work in "The Medical Missionary in China," from which these stories are taken, by his kind permission. The people soon found out what good and true friends these Christian doctors were, and there were some who were very thankful for all that was done for them.

One patient was reminded, shortly before an operation, that with all the care that could be taken the result was sometimes fatal. He interrupted the remark by saying: "I have

been too long acquainted with you, doctor, have seen too much in this hospital with my own eyes, to require anything now to inspire my confidence." The operation was successful, and the man, soon restored to health, returned to his family. His father, who was a learned man, wrote a letter of thanks for the kind treatment of his son. Here is a part of it:—"This certainly is a remarkable, difficult, and dangerous disease, at which other men fold their arms in despair; but the doctor, delighted and rejoiced at his ability for the task, seized the knife and cut, not causing many wounds. . . . When I commenced the paper my heart skipped like the sparrow, from delight indescribable."

Another patient made the following couplet in honour of Dr. Parker:—

"By the stream, and by the steel,  
He can cure, and he can heal;  
Life and health he can impart,  
Be he honour'd, and his art."

When the Chinese make up their minds to have any operation performed, they are generally very good, quiet patients, and seem to think little of the pain.

## RECEIVING THE LORD JESUS.

THREE PERSONS were conversing about the Lord Jesus. They all agreed that He was a great and a real Saviour. Two of them were able to say, moreover, "Jesus Christ is *my* Saviour;" but this the third could not say. Jesus Christ is a real Saviour for real sinners; but He is no Saviour to me if He be not mine, and freely received by me to be mine, as He is fully offered in the Gospel.

A convicted sinner was once crying aloud in distress many times, at a season of awakening, "Oh, Lord Jesus, receive me! Oh, Lord Jesus, receive me!" One who was accustomed to deal with such cases, whispered, "Say not, 'Lord Jesus, oh, receive me,' but say, 'Lord Jesus, I receive Thee!'" The awakened one took up the altered cry, and soon said from his heart, "Lord Jesus, I receive Thee;" and the burden at once fell off the heavy laden one.

## "CAN'T" AND "TRY."

CAN'T-DO-IT sticks in the mud; but Try soon drags the waggon out of the rut. The fox said "Try," and he got away from the hounds, when they almost snapped at him. The bees said, "Try," and turned flowers into honey. The squirrel said, "Try," and he went to the top of the beech tree. The snowdrop said, "Try," and bloomed in the cold snows of winter. The sun said, "Try," and spring soon threw Jack Frost out of the saddle. The young lark said, "Try," and he found that his new wings took him over hedges and ditches, and up where his father was singing. The ox said, "Try," and ploughed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plough, no field too wet for Try to drain, no hole too big for Try to mend. The spider said, "I'll try," and wove her silken web, and triumphed over all obstacles. The little girl said, "I'll try," and she wrote a little article, and children in a Mission school read it and sent Bibles to their heathen brethren abroad. And the little boy said, "I'll try," and he raised ten shillings, and helped the work of the Missionary Society in far-off lands.



## Christian Missions in Bible Lands,

respecting which, correspondence may be addressed to REV. H. JONES, M.A., 8, Adam Street, Strand, London, W.C.

### PERSIA.

IN THE MIDST OF A GREAT PLAIN, seventy-five miles long, and fifteen miles wide, is the Lake of Oroomiah. The plain contains about 300 villages, and the city of Oroomiah; the latter is twelve miles from the lake. Six miles farther away, on the slopes of the mountains, is the village of Seir, so long known as an important Persian Missionary Station.

Although most of the villages of this extensive plain contain less than a thousand people, it nevertheless furnishes a large population, and a good centre for Missionary work. It is the original seat of the Nestorian Mission, where the recent famine has been committing such terrible ravages.

The Mission premises include an enclosed garden, as an important part of their great work. It enables the families of the Mission to take exercise, without danger of the insults and repulsive sights to which woman is subjected in the streets of a Persian city. In a sanitary point of view, also, the garden is valuable in preserving the health of the Mission families.

Whilst the work of extensive evangelization is being carried on over the villages in the plain, the work in OROOMIAH is conducted by the senior Missionaries of the A. P. Board. It pertains to translation, education, church organization, and pastoral preaching.

There is a MEDICAL MISSIONARY HOSPITAL; a Young Men's Training College for Missionary students; and a Female Seminary; also half a dozen colporteurs. The students in the college, about forty-nine in number, partially support themselves. They include Nestorians, Armenians, and Mussulmans. Most of the students are truly pious; one of the Mussulman converts is, in fact, a Christian of most simple and earnest faith. These young men not only receive a good general education, but they are taught to read English, and are assisted in careful Bible studies.

On a recent Sabbath, eighteen of the elder students, two and two, visited nine villages within two miles of the college. In one large Moslem village they were invited into the mosque, and for two hours discussed with the Mullah, from the Bible, the claims of Christianity. There was present a large audience of men, and the conference closed with prayer that God would guide them to the truth.

THE OROOMIAH FEMALE SEMINARY contains about forty pupils, nearly all of whom profess an interest in Christ. They include eight little Moslem girls, the first-fruits of female education for such, in this part of Persia.

THE MISSION PRESS IN OROOMIAH has been exceedingly busy of late, throwing off school-books, and its men have made excellent advancement in printing and binding.

THE COLPORTEURS are receiving much encouragement, particularly at Kermashaw, where they are welcomed among all classes with the question, "What is the new religion—the religion of Jesus?"

### EGYPT.

A CIRCULAR has been issued by the Minister of the Interior in Egypt declaring that those who purchase slaves are subject to the same punishment as those who deal in them.

We rejoice that the Khedive seems determined to annihilate slavery throughout Egypt.

### WOMEN IN PALESTINE.

THIS is a matter of deep concern. What are we doing for them?" says a Missionary. "Have we any Bible Women at work? Have we schools sufficient? There is one (girls') day school in Jerusalem, one in Nablous, one in Ramleh, and one in Lydda. But they are all of a very elementary kind. Would that some Christian ladies could be found willing to go to Jerusalem, Nablous, and Nazareth, and by house-to-house visitation, Bible classes, sewing meetings, &c., influence these neglected women for Christ."

### TRIPOLI.

"ONE DAY," says Miss Cundall, of Tripoli, "I went to the river-bank with some of the school-girls. Two Moslem women came up and asked many questions about me—who was I, and where from? At length one of them said, 'She must be a king's daughter.' How I wished, when I was told the remark, that my tongue was loosed, and that, in their language, I might tell them of Christ, the King of kings, and how we might all be kings' daughters. My heart aches for them as I see them and hear of their degradation."

### PHœNICIAN MAIDENS IN BEIRUT.

"JUST NOW THE PHœNICIAN MAIDENS are getting far in advance of the matrons of Old Philistia, for," says Dr. Jessup, "a short time since, by invitation, I attended the commencement exercises in connexion with the Beirut Female Seminary. In that spacious building, surrounded by trees of almost intoxicating fragrance, there are nearly fifty boarders from Syria and Egypt, all of whom pay either the whole or part of the expense of their education, amounting in one year to more than a thousand gold dollars; which, considering that sum to have been paid by Syrian parents for the education of the poor despised Phœnician maidens, is most encouraging."

A prominent feature in this education is instrumental music; and why should it not be so? If these Syrian girls, who are being fitted to be teachers, and Sunday school helpers, or wives of Syrian pastors, merchants, and others, are willing and able to pay for such an education, shall we refuse to teach them, and drive them to French sisters of charity for instruction? Would that every Christian girl in Syria could play some instrument of music to gladden her future home, or aid in the service of praise in the Lord's House!

### GALATIA.

ANGORA is the ancient capital of the Galatia of the New Testament. Probably to the church assembled here the Epistle to the Galatians was sent.

At the present time there is a church of living Christians in Angora, though the city had become a most bigoted papal one. Dr. Farnsworth, a Missionary from Cesarea, has recently spent two weeks in this interesting place.

He reports that "the work there seems to be making substantial progress. The Protestant community now numbers fifty souls. The school has more than fifty pupils. The teacher needs a good sister with her, to act as Bible reader, going from house to house to visit the parents of the children, and to explain to them the simple plan of saving mercy. The congregations are attentive. When the Lord's Supper was commemorated, fourteen persons, including the English Vice-Consul and an English merchant, were present. There are other residents

in Angora who are considered fit to be admitted to church fellowship, so that the number of members here, and at Istanos, are likely soon to be augmented."

### GREAT PERSECUTIONS IN ABYSSINIA.

VERY DARK SHADES are now passing over the formerly bright picture of Abyssinian Missions. Until lately the Swedish Missions had a prosperous work on the eastern frontier of Abyssinia; the London Jewish Mission was working most successfully among the Falashas or Abyssinian Jews; and two German Missionaries were engaged in Shoa, the southern part of Abyssinia.

Now it seems that all these messengers of peace, and the people amongst whom they labour, are in imminent danger through the conduct of King John, who is acting like a tiger against them.

The late King Theodore was a very good ruler in comparison with the present king, whose government is stained by indescribable horrors and bloodshed.

King John has lately been searching diligently in all private houses and huts of the people for any copies of the Sacred Scriptures, which were formerly printed in England, and distributed by the Missionaries. If the Scriptures were found in any house, the owner was immediately put in chains and prison, and his home was burned down.

Some of the Missionaries and native preachers have been expelled from the country, and others are imprisoned. King John persecutes the Jews, kills the Mohammedans, causes destruction among the Gallas, and enforces the penalty of death upon each one who does not agree with the confused and foolish ideas inculcated into his ambitious mind by his fanatical and selfish clergy. The poor Abyssinians suffer desperately under this tyrant, and long for a king who shall reign in righteousness.

### OPPOSITION OF GREEK PRIESTS.

THE REV. DR. CALHOUN, of Tripoli, in Syria, says that we have had such fine audiences that the Greek priests have felt they must do something, so they cursed us and all our doings. They stood at the corners of the streets leading to our churches, and took down the names of all who had been to meeting on Sunday; then through the following week visited them in their houses.

The next Sunday they had sticks, and would not let the children come to the Sunday school, striking some of them. One wealthy young man was taken by two priests back to his house, but slipped away from them and came to the Mission service.

Many of the people said to the priests, "You tell us it is wrong to go and hear the Protestants. We hear there only the Testament you boast of; but they teach it to us, they did not mumble it as you do; and any way, if their Sunday school is such an awful place, why don't you wake up and have a Sunday school and prayer meeting?" The result of such plain speaking was that the Greek priests established what they call a Sunday school, and prayer meeting in the Greek church.

A GREEK PRIEST IN MACEDONIA is said to have been burnt to death with red-hot irons by the Turks. According to Mr. Goschen, the British ambassador at Constantinople, Turks in the neighbourhood of Kichovo, in Macedonia, have been committing various other acts of murder and violation, showing the terrible animosity which they feel towards even the nominal Christians by whom they are surrounded.



## Our Missionary Portrait Gallery.

## II. ALEXANDER DUFF, D.D., LL.D.

(Continued.)

ARRIVED AT CALCUTTA, Duff lost no time in acquainting himself with the character of the people to whom he had been sent. Within a few weeks he had visited every Station, Missionary, and School, in and around Calcutta, with a view to drawing up some comprehensive plan on which to base his future operations. His investigations went to prove that Missionary effort had not had that effect upon the population generally that might reasonably have been looked for. A few congregations, each composed of a handful of converts, had been gathered out; but these were chiefly from the Aboriginal tribes; the higher classes were comparatively untouched. The idea had prevailed, and prevails still amongst many, that the conversion of a pure Hindu was an impossibility. Duff's keen vision took in the situation at a glance. His mind was made up. The institution he was to set on foot, unlike those in existence, should be on the principle of "Education, saturated with the Bible."

Among those visited by Duff was the Raja Rammohun Roy, the "Erasmus of India" as he has been called, a Bengalee of good birth and education. At the age of sixteen (he was now bordering on sixty) this remarkable man had refused to worship his ancestral gods, and had written an attack upon the idolatrous system of his race, a step which resulted in his expulsion from caste, and brought down upon him fierce persecution. Procuring an appointment under Government, he associated largely with Europeans, from whom he imbibed doctrines that still further alienated him from native society, and, it must be added, still further from the Cross. Venerated for his profound learning, loved by many for his deeds of philanthropy, we may well imagine that had he at this time been influenced by men of pronounced Christian character, and led to enlist under the banner of Christ, his conversion would have shaken Hinduism to its foundations. But it was not to be. His reception of Duff was most gracious. He eagerly listened to the propounding of the new scheme, gave it his cordial assent, promised to use his influence in promoting it, and, as Duff was leaving, even voluntarily suggested the daily reading of the Bible, and the use of the Lord's Prayer.

The next step was to secure a place capable of affording class accommodation. This was not easy; the caste prejudices of the natives stood in the way. But Roy generously came forward and offered the use of a small hall, which he was renting for his own purposes. A few days after, the school, or college, as it was euphoniously termed, was opened, and Duff entered upon his labours. He had looked forward to the opening day with anxiety. Not that he doubted the certainty of ultimate triumph; but obstacles abounded. The Missionaries on the spot had, from the first, shown themselves hostile to the movement. Their experience had been, they said, that a knowledge of English was followed by pernicious results. The works of Tom Paine, and others of an immoral nature, were widely read, and many had been morally ruined in consequence. They had secured their own congregations from possible harm by keeping them in their ignorance of English; but they foresaw, or said so, the evil that would ensue wherever it was

systematically taught. On one occasion, the remark was made to Duff by a Missionary of good standing, who ought to have known better, "You will deluge Calcutta with rogues and villains." But Duff's master mind took a wider view, and when on the first morning he was met by Rammohun Roy and a small band of youths, his hope was rekindled, and a prescient feeling came over him that some of those to whom he was about to impart earthly knowledge would very soon be sitting at the feet of Jesus, and learning of Him.

His first act on this first day was to stand up with Roy and the lads and repeat the Lord's Prayer in Bengali,—"A sight, an hour, ever to be remembered!" The next was a bolder and more critical one. Going up to each lad, he put a copy of the four Gospels into his hand, and requested him to read. Some Brahmins present murmured dissent, and one gave vent to the forcible protest—"This is the Christian Shaster. We are not Christians, how then can we read it? It may make us Christians, and our friends will drive us out of caste." It was now Rammohun Roy's turn to speak. In earnest words he assured them they were wrong. He pointed out that eminent Christian Europeans had read the Hindu Shasters without being Hinduized; that he himself had studied the Koran without embracing its religion; that he had read and re-read the Bible, but had not become a Christian. "Why, then," he proceeded, "do you fear it? Read and judge for yourselves. Not compulsion, but enlightened persuasion, which you may resist if you choose, constitutes you yourselves judges of the Book." This quelled the tumult, which for a moment had worn a threatening aspect.

Time passed on and the College continued to prosper, though the opposition of Duff's brother Missionaries had not abated. New aspirants to an English education arrived every day; the number on the books which at the beginning could have been counted on the fingers had in a few months increased to three hundred, and enlarged premises became necessary.

But what advance had been made spiritually? Bible reading with exposition had been a part of each day's engagements, and evidence was not wanting that a holy influence had touched a heart here and there. On one occasion, Paul's letter to the Corinthians on Charity was being read. At the words "endureth all things," one, the very Brahmin who on the first day had raised his protest against the Bible lesson, started up, exclaiming, "Oh, sir, that is too good for us; who can act up to that?" Soon after, Duff's heart was rejoiced at seeing four of his pupils resting upon the merits of Christ's redeeming love. Then came the test of faith. The cry rang forth, "Hinduism in danger." The native press took up the cry. For a time Duff himself was in jeopardy; but he stood calm. One morning he was amazed at finding only six lads assembled, instead of the usual three hundred. On inquiring the cause, a copy of a Bengalee paper, the organ of the orthodox Hindus, issued that morning, was put into his hand, in which a cruel attack was made upon him and his work. It implored the students to beware. It warned them that their Principal was weaving a web that would entrap them all, that they would be expelled from caste, that their brightest prospects would be blasted. For a few days the College was deserted; but the panic soon subsided, and things resumed their normal state.

In 1831, Duff was joined by an able and earnest co-worker, the Rev. W. S. Mackay.

## NOTICES OF BOOKS.

"Appendixes to 'Young's Analytical Concordance.' I., for Sabbath School Teachers, &c.; and II., for Divinity Students. In paper covers, price 10s. 6d. same size as the Concordance, the price of which is 36s., with which these Appendixes are designed to be bound." Edinburgh: GEORGE ADAM YOUNG & Co.

The first division of these Appendixes include, 1, An Analytical Survey of all the Books of the Bible; 2, of all the Facts of the Bible; 3, of all the Idioms of the Bible; and 4, of Bible Themes, Questions, Canonicity, Rationalism, &c.; together with Sixteen Coloured Maps and Plans of Bible Lands, places, &c.

The second division of these Appendixes include, 1, A Hebrew and English Lexicon to the Old Testament; 2, The Idiomatic Use of the Hebrew and Greek Tenses; 3, A Greek and English Lexicon to the New Testament; together with Twenty-three Pictorial Views of Scripture Scenery, and Thirty-five Fac-Similes of Ancient Biblical MSS.

These Appendixes greatly enhance the value of Dr. Young's "Analytical Concordance." They contain a vast body of Biblical Information and Illustration, just such as every critical and devout Bible Student will delight to possess.

The Concordance and its Appendixes can be supplied for Missionaries, Ministers and Teachers, at a considerably reduced price, by J. R. PHILLIPS, the "Illustrated Missionary News" Office, 200 Lancaster Road, Notting Hill, London, W., on receipt of a remittance. Post Office Orders, to be made payable at Clarendon Road Post Office.

"The Indo-British Opium Trade, and its Effects. A recess study," by THEODORE CHRISTLIEB, D.D., Ph.D., Professor of Theology and University Preacher, Bonn, Prussia. Authorized translation from the German, by David B. Croon, M.A. London: JAMES NISBET & Co., 21, Berners Street.

We wish this book could have a very large circulation among intelligent Christians who have power to influence the Indian and British Governments. The facts here reported, fairly weighed, should thrill the hearts of the millions who are possessors of Christian sympathy. A movement similar to that which led to the abolition of slavery is required to wipe away the disgrace, and rectify the great commercial blunder which, by the sale of opium at the sacrifice of millions of Chinese lives, pays the deficiencies of the Indian Government. The suggestions of the last chapter of this work are most important.

MISSIONARY AGENTS.—We have received Messrs. Bywater, Perry, & Co.'s circular, which states that they give to missionaries in the foreign field the advantage of all trade and wholesale discounts. They are recommended by the Secretaries of various Missionary Societies, and other gentlemen interested in foreign missions. The agency is of some years' standing. Missionaries and others, not versed in commercial matters, will do well to avail themselves of the advantages which the experience of these gentlemen secures. Their address is Mansions House Chambers, 11, Queen Victoria Street, London, E.C.

Will those of our readers who think this paper likely to deepen interest in Christian Missions get their friends to take it in?

On the second page of this Number instructions for forwarding Subscriptions are fully given.



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FLOOD IN A VILLAGE ON THE GABOON RIVER, GUINEA COUNTRY, WEST AFRICA.



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"IT SHALL COME TO PASS, THAT I WILL POUR OUT MY SPIRIT UPON ALL FLESH . . . AND BEFORE THE GREAT AND TERRIBLE DAY OF THE LORD COME, WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE DELIVERED."—Joel ii. 28—32.

This is the affirmation of the God of all grace. Knowing the end from the beginning, and having all power in heaven and earth, and a heart full of tender pity, He makes known to the human family, through his servant Joel, what He requires of those who are in danger of being lost, in order to their rescue and complete salvation. Because he is long-suffering to us-ward, He postpones, century after century, "the great and terrible day," when, as the Righteous Judge of all, He will execute judgment on those who have refused to accept His Gospel terms of deliverance from the power and consequences of sin. "The great and terrible day" will come, when it will be too late! too late! But now we live in a dispensation of grace—that is to say, a dispensation of free mercy. Now, "Whosoever shall call on the name of the Lord shall be delivered." His Holy Spirit teaches men, and goes on teaching. He shows them their guilt as law-breakers, the necessity for an atonement, and for a sinner's substitute, such as the Lord Jesus. He then invites the guilty, awe-stricken ones to call on Him for the deliverance He is able on equitable terms, and with all-sufficient power, to effect. But there must be a direct communication with the Lord about the matter. A belief in correct doctrines will not suffice; there must be such faith in the Lord Jesus as will lead to a direct calling upon Him for pardon, salvation, and eternal life. When this is done the soul is saved through His meritorious work and life. Acceptance in the Beloved follows. Such are the truths which all heaven-sent Missionaries rejoice to proclaim.

## ANOTHER KAFFIR EVANGELIST FOR LAKE NYASSA.

DR. STEWART, OF THE LOVEDALE TRAINING COLLEGE, SOUTH AFRICA, is trying to find thoroughly reliable men as Native Evangelists for new fields in Central Africa. He gives an interesting account of John Mbane, who was expected shortly to sail with W. Koyi and Mapas for Lake Nyassa. Mbane would work partly at his trade as a blacksmith, and would partly act as an evangelist. He is a big, powerful fellow, of excellent humour and temper, always very gentle, with "a character as steady as a rock." Some ten years ago, when the lads of the College played at the game called "Tug of War," on the Queen's Birthday, he would walk off like a young elephant, with half-a-dozen of the ordinary fellows behind him.

As a blacksmith he has been making nine shillings a day, and has been very comfortable; but he says in substance to Dr. Stewart, "Making money is not worth spending life upon. Man does not live by bread alone. Something more is necessary for life." With these feelings he is prepared to go to Livingstonia to preach Christ, though it would be at a sacrifice at least of from 40l. to 50l. a year. He is likely to be a valuable helper in such a Mission-field as that at Lake Nyassa.

## LAPLAND.

PRINCESS EUGENIE, sister of the reigning Swedish King, is stated to be taking a leading

and effective part in Mission work in Lapland, in personal labour and aid by means of self-sacrificing gifts, even to the selling of the greater part of her jewels, in order to support it.

THE FRENCH JESUITS find plenty to do in the South Sea Islands. They succeeded on June 29th in completing the annexation of Tahiti to the French Empire, and are now energetically at work among the Christian Converts endeavouring to bring them over to Romanism. It has been carefully calculated that twenty-three out of every twenty-four of the Tahitian Christians cordially abominate the Papacy and its deadly heresies.

THE CONGREGATION DE PROPAGANDA FIDE of the Roman Catholics has set apart half a million lire for the erection at Malta of two colleges for the education of youths who wish to devote themselves to Mission work in Africa.

"WAR BETWEEN RUSSIA AND CHINA seems imminent. Twenty thousand Chinamen have invaded Russian territory. The recent papers are full of the coming contest. War may keep the Missionaries from making long tours into the country, but I do not think it will interfere with our regular work."—W. S. Ament, Pao-ting-fu.

According to one of *Reuter's Telegrams* from St. Petersburg, the war had already commenced; 74,000 Russian troops on the road to Kuldja, had been delayed by severe fighting with Chinese troops near Lan Tehu.

THE EXCEPTIONAL POPULATIONS IN THE UNITED STATES, which Missionary Societies are endeavouring to act upon, include above 100,000 Spanish-speaking Papists in New Mexico; 150,000 Mormons in Utah, and the adjoining territories; 100,000 Chinese; and 270,000 Indians. Of these special populations in the great home Missionary-field of America, it is still said, "Lift up your eyes and look on the fields, for they are white already unto harvest." "The harvest truly is plenteous, but the labourers are few."

IN SOUTH AFRICA, the Tambookies have combined with the Basutos against the British forces. Under these circumstances Missionary work among these tribes becomes increasingly difficult.

SIR GARNET WOLSELEY has given to the Berlin Missionary Society a large tract of land in South Africa to be used for a Mission Station.

THE COLOURED PEOPLE OF HAYTI, WEST INDIES, are to be specially visited by Dr. Turner and Dr. Dickerson. This is in accordance with the arrangement of the bishops of the African Methodist Episcopal Church.

YUNG KWAI, A CHINESE STUDENT at Springfield, Mass, who has professed the Christian religion, having been ordered home by his parent, has been consulting Secretary Evarts as to the treaty between his country and America. He finds considerable comfort in the following clause: "Chinese subjects in the United States shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country."



## INDIA.

## CHRISTIAN MELAS.

A CHRISTIAN MELA is a fair got up and worked by native Christians and Missionaries for the benefit of heathen Hindoos. The Melas of the natives have for ages been centres of idolatry and crime; but those arranged by the Christians, whilst encouraging legitimate trade, are designed mainly to promote the circulation of the Scriptures and the spread of the everlasting Gospel.

The Khoolna Christian Mela recently held appears to have been a great success. Gogun Chunda Dutt, a native Missionary, has been tracing its effects in a number of the surrounding villages. He informs us that since the fair a number of bag-makers in a village called Tekuty on the bank of the river Bhola, finding Hindooism a false system of religion, have been diligently inquiring about the Gospel Christianity, which they heard preached at the Mela. The leader of these people has been struggling hard to embrace Christianity.

Parmodhudea is another village about twelve miles from the above-mentioned village, where a Brahman and three Kyasthas are thinking of embracing Christianity, with their families. These men also attended the Mela, and this was the first time they had heard about Christ and Christianity.

Every village visited by Chunda Dutt after the Mela appeared to be more or less under Gospel influences. The Brahman with whom he had a long religious discussion during the Mela, came afterwards to him, confessed the errors of Hindooism, and testified before many the truthfulness of the religion of Jesus. He bought a number of tracts and a Bible, and said that he was trying to bring over to the Saviour another Brahman well versed in Sanskrit and the Hindoo Shastras.

The first day of the Mela about 300 shopkeepers with their various articles came and occupied the huts. Many others opened their shops without huts. About 6000 people were gathered inside and outside of the pavilion to hear the Christian hymns and addresses. During the six days the Mela was open, it is roughly estimated that 30,000 persons heard the message of salvation.

These facts have so encouraged the Khoolna Christians that they have resolved to build a pavilion for religious services, which will cost about 1,000*l*. They have promised to pay towards this scheme one month's income within a year; but they will need some help.

## CHINA.

THE Chinamen, who walk over bridges built two thousand years ago, who cultivated the cotton-plant centuries before this country was heard of, and who fed silkworms before King Solomon built his throne, have fifty thousand square miles around Shanghai which they call the Garden of China, and which has been tilled for countless generations. It is all meadow land, and is raised but a few feet above the rivers, lakes, and canals, and is a complete network of water-communication. The land is under the highest cultivation, and three crops a year are gathered from it. The population is so dense that wherever you look you see men and women in blue clothing in such numbers that you fancy some muster or fair coming off, and that the people are out for a holiday. Missionaries of several Societies are at work in this locality.

## SHANGHAI.

"WE are here alone in this great and exceedingly wicked city," writes Mr. Adams. "Five hundred thousand souls around us! We are very weak; the conflict is *real*, terribly real; we must conquer, or be conquered. I have two chapels here, and preach the gospel daily to crowds. Books, the printed word of God, are sold; and the Lord is leading some souls to Himself. My dear wife, although in weak health, daily receives numbers of Chinese women who come to see her. She speaks Chinese fairly well, and I trust her words will be fruitful. We have two little ones of our own, one a babe of four months, the other a blue-eyed little rogue of two years old, who are a great attraction to the Chinese."

## BIBLE MISSIONS IN CHINA.

COMPLETE COPIES OF THE NEW TESTAMENT AS TRANSLATED INTO CHINESE by Rev. Dr. Williamson were recently presented by him to the National Bible Society of Scotland. This edition, just brought out in China, has its chapter-headings and maps. Its general get-up is far in advance of any previous editions, and marks the beginning of a new era in Bible circulation in that vast land.

Dr. Williamson has been able to make arrangements with the British and Foreign Bible Society, and with the Religious Tract Society, for the further development of a movement, which he has done much to promote, for supplying the Chinese with aids for the study of the Scriptures.

This earnest Missionary worker has been for upwards of seventeen years the agent of the British and Foreign Bible Society in China. He is otherwise well known and esteemed as senior Missionary in that country of the United Presbyterian Church; and as the author of "Travels in North China," and of various important religious and scientific works in Chinese, which have had a wide circulation. One of these works has recently been translated into Japanese, at the instance of the Government of that go-a-head Empire.

## A WITNESS FOR CHRIST IN HAN-KOW.

THE REV. J. W. BREWER says:—"Among the members of our Society in Hanyang is a tailor, named Liu, baptized about five years ago. For eight years previous to entering the Church he had been a vegetarian. Vegetarianism is held in great esteem in this part of China; most of the heathen around us, who are at all earnest in the pursuit of spiritual good, practise it in one form or another, as have done in time past many of our best and most earnest members. Indeed, the knowledge of the fact that an inquirer is or has been a vegetarian is always, to my mind, a great argument in favour of his sincerity, as it goes to show that the man has felt and has been seeking to satisfy a spiritual craving within.

Brother Liu was, I believe, first brought into connexion with us through our hospital work, whilst under charge of Dr. Hardey. I have known him for about three years, and have been much pleased with his general spirit and conduct, and especially with his earnestness in seeking to make known the truth to his relatives and neighbours. He is a blunt, straightforward man, who fears no one in his profession of Christ. For instance, he has *pasted up his quarterly ticket outside his door, from which any passer-by may learn*

*that he is a member of our Church*, and at one time he opened his house for a weekly meeting. A few weeks ago I was very much interested in hearing him in the midst of his neighbours stand up and plead for Christ, saying to them, 'You know, and have known me for years; you know what manner of man I was before I entered the Church, how I was a vegetarian for eight years, and how I used to worship the idols then, perhaps, more earnestly than you worship them now; but I tell you I found it was all in vain. You know, too, I was a very different man then to what I am now, I could curse and quarrel then with any of you; I tell you that the difference in me is simply and solely owing to my belief in God and in Christ of whom my pastor has been speaking to you.'

I never heard a Chinese Christian more boldly confess Christ before men; and what pleased me still more was to see that his words met with an evident response in the minds of his hearers, inasmuch as not one among them could, or seemed disposed to gainsay the truth of what he had said."

## POWER OF CHRISTIANITY ON CHINESE HEARTS AND LIVES.

A CHINESE CHINAMAN at Sacramento, in California, was present at the annual festival of the Chinese school on June 4th. There he was met with by the reporter of the *Tribune* newspaper, who, after passing with him the compliments of the evening, asked whether Christian influence really made the Chinaman better. He replied:—

"Oh! yes, all much better men. Do not steal. Do not gamble. Do not do any bad."

"How about smoking?"

"Oh! no opium! Some not even smoke cigars. We can tell. All other Chinamen watch Christian Chinamen. If they see him go wrong, tell us. Then we tell him. Then he stop. If he did not stop, then he must leave here."

"But suppose you don't watch him. Will he be good without it?"

"Oh! yes, most times. When he is converted and believes truth, it makes him good inside, he don't want to go wrong any more."

"How do you like it as far as you have gone?"

"Oh! me like very well. If all Chinamen be Christians, then no more trouble about must go! All more happy and good to each other."

THE CHINESE GOVERNMENT is removing the old restrictions which withheld Chinese merchants from trading with other nations, and is adopting instead a policy of encouragement to a wide-spread foreign commerce. The Chinese Ambassador at Washington stated that a steamer, commanded and manned by Chinese wholly, would soon appear in San Francisco laden with the products of Chinese industry.

DR. LEGGE, the professor of Chinese at Oxford University, says, "if the present rate of conversion of the Chinese to Christianity continues, by the year 1913, there will be 26,000,000 of church members, and 100,000,000 of professed Christians in the Chinese Empire."

ERRATA.—On page 111, eighteenth line from the bottom, read one hundred millions instead of one thousand millions in China are still without the Word of God.





RUINS OF AN ANCIENT HEATHEN TEMPLE IN CAMBODIA.

### CAMBODIA.

TO THE EAST OF THE GULF OF SIAM, and Siam itself; to the west of Cochin-China; and to the north-west of Borneo and the East India Islands, lies the extensive country of Cambodia. There is a beautiful river, which rises in the Yunan province of China, called the Menan or Mekong, which runs from north to south through the centre of Cambodia, emptying itself into the Chinese Seas. The coast line of this country is one uninterrupted archipelago of beautiful islands, which appear like the tops of chains of mountains, some above 1000 feet in height, while the continent is low alluvial land.

The country is full of ruins. Near its original capital, which was also called Cambodia, there are very extensive ruins of an ancient city, including portions of some very magnificent temples, such as the one seen in our cut. Missionaries are wanted for the inhabitants of Cambodia, who, like other heathen nations, know God, but glorify Him not as God, but became vain in their imaginations, and changed the glory of the incorruptible God into an image like to corruptible man, four-footed beasts, and creeping things.

### BURMAH.

BURMAH is just now in a great state of excitement through the discovery of an attempt on the part of the Shans to take away the

life of King Theebau. The wholesale butcheries executed at his command, and the peril which every one in the north of Burmah feels himself exposed to through the influence of that monarch, who is spoken of as "the young monster," have excited such a hatred against him, that the attempt upon his life is no matter of surprise. It appears that a Shan with the yellow robe of a respectable monk worked his way into the palace, armed with a concealed *dah*. He was suspected and searched, became frightened and surrendered himself without a struggle. The sham ascetic then confessed he was one of ten engaged in a plot to murder the king who was called "the Great Lord of Life and Death." He and one of his companions were at once tortured to death, and the rest of the conspirators were imprisoned. The result was that Theebau's life was for the time spared and most stringent measures for the future were arranged to prevent strangers from entering the palace. Foreigners will more than ever be suspected, and Mission work both among the Shans and Burmese in the north of Burmah becomes increasingly difficult.

### MANCHURIA.

MANCHURIA has at last been reached by witnesses for Christ. Mr. James Cameron, of the China Inland Mission, Mr. Pigott, and Mr. Ross have pushed their way into that far-off cold region north of China proper. The

former of these Missionaries travelled to the very frontiers of the Corea. Over portions of this vast country, it is said that only ten years ago no Chinaman was allowed to enter, much less to take up his abode in it. The people were different in their dress and language from the Chinese. Some of them could write Chinese characters freely, and used that method of communicating with the Missionary. They are an interesting people, sparsely scattered over the country, but alas! they are heathen, guilty of all the vices of their Chinese neighbours, and deeply needing the Gospel of Christ, which these Missionaries, as well as they could, made known chiefly however in a printed form. They succeeded altogether in selling a considerable number of portions of the Scriptures. It is hoped that Mr. Ross will soon be able freely to discourse with them.

### DAGHESTAN.

BETWEEN THE CAUCASIAN MOUNTAINS AND THE CASPIAN lies the country of Daghestan, in which Bible Colporteurs are now labouring, under the direction of Mr. M. A. Morrison. Nothing can exceed the grandeur, luxuriance, and exquisite beauty of the country; but the inhabitants, both Teletchen Cossacks and semi-drunk Russians, are a most villainous-looking set. We heartily rejoice that the most purifying and elevating book in the world is now being circulated and read among such a people.



## THE POPPY PLAGUE.

ACCORDING TO SIR GEORGE CAMPBELL, "the mainstay of the revenue of the Government of India is derived from the sale of opium!" which, it appears, by a parliamentary paper, is likely this year to supply a net income of 8,400,144/. This is a larger amount of revenue than the Indian Government has ever before received from its opium monopoly, and goes to prove that the poppy plague is spreading!

The fact is not gainsaid, even in the British House of Commons, that "the Bengal opium monopoly is not worked to restrict the consumption of opium as much as possible, but, on the contrary, is employed as an engine for raising revenue, regardless of the evil consequences following the diffusion of the drug!"

This policy is a great impediment to Missionary work, and it really deserves the epithet CRIMINAL! but the more palpable and heinous crime is the international injustice of forcing the drug into the ports of China, against the protests and entreaties of the Chinese Government." The Chinese say, "All foreign countries are united in condemning the Indian trade in opium, which is eating into our very life. The opium poison by degrees, makes the industrious idle, the strong puny, the well-to-do indigent, the temperate avaricious, and will some day cause Chinese courage and power to pass away."

Such multitudes of lives have been sacrificed through opium smoking, and so strong is the power of the British smugglers who force the drug into China, that the Chinese have been driven to the adoption of various expedients to check its introduction. One plan adopted proved suicidal in its character. It was the raising of opium in China itself, with the vain hope that this might prevent its introduction by foreigners, who had created the desire for the drug. The Chinese Customs Report says, "The cultivation of the poppy in south-eastern Mongolia and central Man-

churia has greatly extended since its commencement. Poppy cultivation is more remunerative than that of beans and grain, and, notwithstanding the proclamations that are occasionally issued against it, and which are usually disregarded, it has thriven."

Mr. Arthur Davenport, British Consul at Shanghai, referring to the influence of opium in causing famine in northern China, says,—*"There is but little doubt that the dreadful famine which has for the past three years scourged the north of China may be attributed in a great measure to the spread of poppy cultivation."* A very large proportion of the available ground in those districts has been sown with this plant, which had been found to be more remunerative than wheat or any other grain, consequently the granaries were left unfilled, and no provision was made for a year of drought. Unless an effectual check be placed

on the growth of opium by the Government, it will undoubtedly increase. It yields a better return to the agriculturist than cereals. The consumption of native opium on the sea coast is doubtless rapidly increasing. A very large quantity of Sze-Chuan opium is brought down every year."

Rev. William Scarborough, of Han-Kow, writing of Chung-King and a neighbouring city, with their 136,000 souls, says,—*"Opium is exceedingly cheap, a fact at which one ceases to wonder when we see about six or seven-tenths of the land covered with crops of the poppy. Opium smoking is almost universal amongst the men. One man told me that nine in every ten smoked it. Here the Missionary in Sze-Chuan will doubtless encounter one of his most obstinate hindrances to success."*

Rev. A. T. Rose, of Rangoon, deploring the rapid increase of opium smoking in Burmah, says,—*"Hundreds and thousands of Karens and Burmans, who, a few years ago, were honest, laborious, and useful members of society, are now living in idleness, rapidly spending, if they have not already spent, all their property for opium. Not only are they useless, but evil and pernicious members of society."*

Rev. Dr. E. A. Stevens, another Missionary in Burmah, with earnest solicitude and protracted effort through three or four years, has endeavoured to rescue the male members of the Kambet Church from the vice of opium smoking; he says, *"The dreaded ruin was a little retarded. A number of them have died from opium, others are dragging out a miserable existence, slaves of the drug, disowned by their brethren, a bye-word in their village, and a disgrace in their own sight. . . . Scores and hundreds, no doubt, of villages in British Burmah are in the same condition; and how this giant evil can be met and remedied is matter for serious and prayerful consideration to the philanthropist and the Christian."*



OPIUM DEN IN CHINA.



## JAPAN.

MORE AND MORE ENCOURAGING are the *spiritual* results reported in connexion with all the various Missionary societies now at work in Japan. Political and social difficulties have of course to be dealt with, but the spirit of inquiry after Gospel truth rapidly extends. Among the Christian students of the Satsuporo Agricultural College, for example, a most interesting spirit of inquiry exists. In the summer a goodly number of them passed through Hakodate, when they took the opportunity of calling upon the C.M.S. Missionary, Rev. W. Denig. They attended his services and classes, and often came at other times to hold private conversation with him, concerning some of the spiritual or intellectual difficulties which were at that time perplexing them. One of their number, Nakajima, had purposely laid by the little money that his circumstances permitted him to accumulate, and paid his own expenses to Hakodate and back, with the sole object in view of making himself better acquainted with Christian truth.

In the month of August two native helpers, under the direction of the same Missionary, were away on evangelistic tours, the whole expense of their journey being borne by Native Christians.

## THE "JESUS BATH HOUSE."

MATSU URA, who was a member of the A.B.C. Mission Church at Kobe, went to Fukui to inherit a public bath. On taking possession of this piece of property, which was left by a relative, he immediately hung up a sign such as had never before been seen in Fukui. "No business done here on Sunday." This sign excited wide inquiry, which was always met with pleasant replies, giving full reasons, and asking the inquirers to come on Sundays and learn more about the "Jesus way."

The witty people began to crack jokes about this "Jesus Bath House." They said, "This used to be a place for washing peoples' *bodies*; but now they have added a new department, and wash peoples' *souls* too." In all this city of 40,000 inhabitants there is no place better known, and none more talked of than this Bath House. The praiseworthy point is this, that his customers are steadily dropping off, and he is carrying on the house at a loss; "but," says Matsu Ura, "so long as the people are learning of this way, that is not worth mentioning."

When Mr. De Forest from Osaka was visiting Fukui, he says: "We preached five successive nights at the Bath House: the bathers were stopped after six o'clock p.m.; the wide space wiped up and matted; and by eight the audience was ready. The numbers increased from fifty to about two hundred and fifty inside, and how many outside I could not judge. They listened with the greatest attention, received gladly all the tracts we offered, and bought all the Scriptures we had. I was agreeably surprised to see what a progressive valley this is, the most prominent buildings for twenty miles are great school houses. If the Gospel becomes as dear to the people as education is, it will become a 'region of light.'"

## TRANSLATION OF THE WORD OF GOD.

A NATIVE BIBLE READER writes from Tori:—"There is a news the rejoicing over which exceeds greatly the sorrow of the former. The translation of the New Testament into our lan-

guage is completed, and a meeting was held for thanksgiving last Monday, in Tokio. We attended it. It was a very large meeting. The church (it is not a very large church) was too small, and seats were not enough, and there were crowds standing at the entrance. I have not heard how many there were, but indeed it was a very large assemblage.

Dr. Verbeek presided, and Dr. Hepburn discoursed in English after Dr. Verbeek did in Japanese. Rev. Mr. Okimo, a native Christian, also made a speech. This is one of the happiest events for all the believers, and we praise God's name. He has helped the translators wonderfully. Everybody can have a copy of the New Testament now if he wishes, which is the fundamental portion of the doctrine of salvation. We hope that He will bless and inspire the workers in translating the remainder of the Scripture, and we believe He will."

## A JAPANESE CHRISTIAN WIDOW.

"I do not remember whether I told you or not about a widow who comes to our meeting. She lives all by herself, and gets her living by washing other people's dresses and selling candy for children. She is a very plain and honest woman. She found such peace in the Saviour, and she put away all her idols, and became an honourable worshipper of the true God. I visited her one day last week, and she told me of all her past welfare, which, if I tell you, will almost make a book. In her long statement I found several marks of her good disposition. I asked her if she has experienced God's blessings upon her since she prayed. She said: "I used to have very bad coughs every winter, but this year I forgot all about it." About one month ago she asked one of the Christians if she could give money to the church. The answer was that she could, but she must not expect to gain anything by it. She said she only wanted to offer money, because when she worshipped idols she gladly gave all she could, and now she cannot help giving to the church all she can, when she received such blessings. She brought four or five cents, and these few cents are more than dollars of others."

## SIAM.

QUITE A DELEGATION OF AGED PRINCESSES, with their retinues, from the back palace of Bangkok, came to the Mission services a short time ago, and were much pleased with what they saw and heard. Mrs. Culbertson, a lady Missionary, says:—"I often visit them inside their walled homes, where they dwell alone with their slaves and servants. Within these private apartments of course only ladies may enter, and I know of no grander field for labour than among these harems, the doors of which are so widely open to the friendly lady Missionary. Thank God for the sacred privilege of entering these Christless homes."

Softly and gently the presence of the Holy Spirit appears to be falling upon those under instruction. Hearts are turning from sin, and owning allegiance to the "despised and rejected," but now exalted One, Jesus our King.

THE BIBLE TENT at the Belgium National Exposition at Brussels was crowded every evening in the summer with workmen and peasants, who eagerly listened to the Gospel, and received tracts and gospels.

## ON THE PERSIAN GULF.

REV. J. M. BAMBRIDGE, of the C.M.S. of Kurachi, has lately been travelling for the benefit of his health on the Persian Gulf, at some of the principal ports of which he was able to do Missionary work. The vessel in which he travelled was named the *Patrick Stewart*. He held a daily service on board, at which the commander, officers, clerks, and crew assembled, and formed a goodly muster. The vessel stopped at every port where there was a telegraph station. Missionary services were held wherever a congregation could be gathered. He took with him a large number of Testaments, and portions of Holy Scripture, in Arabic, Persian, Hebrew, and Armenian, nearly all of which he sold. Thus the good seed of the Word was cast far and wide upon many waters.

At Bushire, the principal telegraph station on the Gulf, they stopped several days. The apartments at the Residency being full, the Missionary shared a large tent pitched just outside the chief entrance. He says:—

"This suited me exceedingly well, as I was thus easily accessible to the natives; but I did not see nearly so much of them as I could have wished. I cannot say that they were very well disposed towards me, although I tried my utmost to win their confidence. The Persians are bigoted Shiahs Mohammedans to a man, and they could not understand why I should come amongst them simply seeking their spiritual good. When I contrasted the claims and teaching of the true Kalāmu-l-lāh (Word of God) with their Koran, I was frequently smiled at for my trouble and credulity. This, however, mattered very little, as I sold some New Testaments; and I feel sure that God's Word written would speak for itself far better than ever I could for it. I was at Bushire during the great Mohammedan season of the 'Muhurran.' This fast lasts ten days, and is strictly observed by the Persians. The history connected with its institution is interesting, and it is at this season that the Mohammedans of Persia perform their great 'plays,' an interesting account of which has but very lately appeared from the pen of Sir Lewis Pelly, formerly Political Resident at Bushire. The time of the 'Muhurran' was an unfortunate one for Missionary work, and I often found the people too much engrossed in their own religious ceremonies to pay very much attention to me.

"I sold at Bushire several Persian copies of Dr. Pfander's famous book, called the 'Mizan-ul-Haqq' ('Balance of Truth.') It sets forth most clearly the errors of Islamism. It appears that one of these books came into the hands of some Mohammedan priests. It evidently created a sensation, stirring up in the minds of its readers that passion for religious discussion which seems to be innate in every true Persian. The Mohammedans wanted to entangle me in a public disputation upon the relative claims of the Christian and Mohammedan religions; but I knew well that I was not equal to such a linguistic and polemic feat against such adversaries, and, not caring to offer to them the 'pearl of great price' in and through the very doubtful 'setting' of an interpreter, I declined discussion. If ever I should meet them again, I hope they will not get off so easily. I told them as much as my tongue allowed me; the rest was in my heart."



## AMONG CANNIBALS IN NEW GUINEA.

SOME OF THE NATIVE TEACHERS from an island near New Guinea went over to the mainland to preach the Gospel to the cannibals there. Several times they thought they should have been killed and eaten. One day they saw a large number of canoes approaching their village. They were filled with the most savage-looking people from the Fly River. Their bodies were painted with a black mixture, and looked like the "outside of a saucepan." They were all armed, and looked very wild and excited. They had come to ask the chief of that village if he would consent for them to kill the teachers, who had to sit down in the middle of these savages. "Our time has come, we shall certainly be killed," said they; "but let us lift our hearts to God. If it is His will that we should die just now, let it be so. If not, He can deliver us." They watched the chief intently, as he had only to raise his head to indicate his consent, and the arrows would fly instantly. But to their joy he did not move or speak, but sat with his head down and his hands across his knees. All the arguments of the savages proved fruitless, so they went away in a rage. The teachers ran to their house to tell their wives of their great deliverance, and to pour out their gratitude to God in united prayer.

## SKETCHES FOR BOYS.

## COURAGE OF BOYS IN ARMENIA.

NOT VERY FAR FROM THE SUPPOSED SITE OF THE OLD GARDEN OF EDEN is the village of Hoghe in Armenia. Some of the boys who attended the Mission School there became Christians, and being anxious for the conversion of others, they organized what they called a "Home Missionary Society." All who were members went from house to house to read the Bible to the people, and tell them of the way of salvation.

Nor were they satisfied to stop here. Two of their number, boys fourteen years old, said, "Why should we labour in our own village merely? Why not go on a foreign Mission?"

This they decided to do. Taking their Testaments, the two boys started one Sabbath morning for the village of Ghoorbet Mezereh, about two miles distant, to preach to the Armenians.

On entering the village they met a company of Turks, who decided to try the courage of these Protestants, and said to them,—

"Well, boys, what is Jesus?"

"He is a prophet of God," they replied. But when these young Missionaries were on their way home they were both troubled because they felt they had denied their Saviour. So kneeling down, they asked the Lord Jesus for courage to confess Him, and then went back to do so. On re-entering the village they found the Turks still assembled, and they asked:—

"Boys, why have you come back?"

"We have come back," they replied, "to confess our Saviour. We told you He is a prophet of God. He is so, and more; He is the Son of God, and the only Saviour of men."

The followers of the False Prophet respected their courage, and were not displeased; and the boys returned home with light hearts.

ANOTHER INCIDENT is given of some boys who lived in Chemish-gezek, a city in Armenia. The men of that place have been from the first hostile against the *Protes*, as they call the friends of the Gospel, and persecuted them in many ways.

The people of that place were so anxious that their children should be taught, that the Armenian chief men were obliged to open a school of their own, or they would have been sent to the Protestant school.

The teacher of the Armenian school is a bitter enemy to the new heresy, as they call it, whose adherents do not believe in making the sign of the cross or in praying to saints. But in spite of all his efforts, some of his pupils did become infected with the new doctrines, and some of them even learned to sing the sweet hymns.

One day he heard a discussion among the boys in regard to worshipping the pictures of the saints which hang upon the church walls, some saying, "Yes, it is right to burn candles before them and kiss them," and others replying, "No, it is not. We are to worship God alone."

Being resolved to stop this, he called out to the school, "Stand up, boys!" When they all rose, supposing that the heretics would be afraid to avow their Protestantism there, he exclaimed:—

"Now let all the *Protes* step out!"

To his surprise seven little boys stepped forward. The teacher then said to them,—

"What! don't you believe in worshipping the pictures of the saints?"

"Please, sir," said one of the seven, "if Jesus did not have his own picture kept, so that we might worship that, how shall we suppose that it is right to worship the pictures of common saints?"

To this the teacher being unable to reply, he appealed to the other boys to say what should be done with the *Protes*, and they decided they should be spit upon. So all the school marched before the seven, and spit upon them, or pretended to do so, and the teacher then said,—

"Now sing," and all the school, except the seven, began to sing a patriotic song of their nation. Seeing the seven boys silent, he exclaimed,—

"Sing, I tell you!"

"We will sir," said one, "if you will sing a spiritual song."

"Sing that yourselves!" he replied.

What could they have sung more appropriate than this, which they at once began?—

"Must Jesus bear the cross alone,

And all the world go free?

No, there's a cross for every one,

And there's a cross for me."

## SKETCHES FOR GIRLS.

## MING-ENG AND THE NEW IDOL.

A FEW MONTHS AGO an incident occurred which will show how deeply little Ming-eng, who was about six years of age, felt about the sinfulness of idolatry. His father was a Chinese Christian catechist, who had called his son Ming-eng, which means "Manifesting Grace."

His mother had a large block of stone, partially cut out for an idol, which she used as a stone weight. One day, little Ming-eng came running to her in great distress, and begged her to hide away this stone image, for he had heard some of the neighbours say they were going to take it away, and make an idol of it. While the child was talking to his mother, the people carried out their intention; and when she arrived on the scene, the image was nowhere to be found. Ming-eng's distress was

really piteous to see; with tears and sobs he entreated for the image to be brought back. His mother tried to comfort him with the promise of another.

"No, no, mother; I don't want *another*. I don't care about the stone; but those people have taken it away to worship it, and God will be so angry."

After some search the stone was discovered in a neighbouring temple, already installed as the "Goddess of Mercy;" and with some difficulty it was recovered. The child's only wish on getting it back was to have it thrown into the river; and till this could be done, he hid it carefully away, where there was no fear of its being found by any one who could look on it as an object of worship.

Ming-eng had an earnest desire to do right, and to please God; and if he had done any wrong thing, he was never happy until he had confessed it. He often asked his mother to read to him from the "Peep of Day," the "Pilgrim's Progress," and other books; and would ask questions which showed great thoughtfulness in one so young. One day he was overheard talking with another child, much older than himself, about the resurrection of Jesus Christ. His companion said he did not believe that Jesus Christ could really be alive now. He knew people were put in the grave when they died, and *they* never came out again. "But," argued Ming-eng, "haven't you heard them say, over and over again, in church that Jesus *is* alive now in heaven?" "Oh," replied the little sceptic, "they may say so in church, but I don't believe it is possible." But Ming-eng's faith remained unshaken. "Why, don't you know," he said, "that Jesus is now sitting on God's right hand, and He has prepared a feast, and is waiting there for us?"

It was the testimony of a heathen aunt, that he was always talking about Jesus; and, indeed, he seemed to have no fear of speaking of religion to any one. He was once riding with her in a sedan-chair, when they passed by some idolatrous offerings made to the spirits, and he preached quite a little sermon to the heathen sedan-bearers about the folly and sin of such worship.

Only a Sunday or two before his death, at family prayer, Ming-eng was asked to choose a hymn, and he selected,—

"I'm but a pilgrim here,  
Heaven is my home."

Little was it thought how near the dear child was to the heavenly home which he so loved to talk about. His last illness was very short, and on October 28th he passed peacefully away, aged six years and five months. The night before he died he told his mother that God was with him, and again and again he begged her not to weep for him. Bending over him, and calling him by an endearing name, she asked him in whom he trusted? Though he could not articulate distinctly, the little lips formed the word "Jesus." An hour or two later, Ming-eng had departed to be with Jesus His Saviour.

The next day the coffin, covered with flowers, and followed by a few loving friends, was borne to the burial-ground of the Native Christians, where the little one was laid to rest near his father, to await with him the joyful resurrection morning.—E. G. in *C. M. Juvenile*.

We agree with the Indian, who, when talked to about having too much zeal, said: "I think it is better for the pot to boil over than not to boil at all."—*Evangelical Messenger*.



## MANDAN CEMETERY.

THE MANDAN RED INDIANS of North West America can scarcely be said to have buried all their dead. It has been their custom to place many of them on poles, as in the picture before us. When in such a strange position,

Gospel has wrought marvellous changes in them. The last report of the Indian Commission, with regard to the Flandreau Sioux, who stand at the head of the Great Sioux Nation—the most powerful nation of Indians in the United States—says :—

## THE JAMAICA CYCLONE.

FURTHER DETAILS of the fearful cyclone which swept over Jamaica, to which we referred in our last, have since been received. The cyclone was far more extensive and more terrible in its results, than we had any idea of.



MANDAN CEMETERY, NORTH-WEST AMERICA.

drying and crumbling into dust, both friends and foes could visit them, and moralize about their past, present, and future. These Indians believed in the existence of the Great Spirit and of the spirit world, but, until visited by the Missionaries, were full of envy, hateful and hating one another, giving way to the worst passions of the human heart. The

"Ten years ago these people were blanket Indians; to-day, great, noble-hearted Christian men and women. They are self-sustaining—own farms, pay taxes, go to the polls and vote as citizens, are upright in their dealings, and prove that the Indian is susceptible of being made, not only a Christian citizen, but a true type of a gentleman."

It is now ascertained that the cyclone swept destructively over some 3000 square miles, equal to about half the island.

A correspondent says,—

"Without any exaggeration, the statement may be ventured, that within the ravaged district *hundreds of neat churches and school houses have been wrecked—totally wrecked in*



many instances. Some of these buildings were of brick or stone, the vast majority were of stout timbers; but wood, brick, and stone in common ruin fell."

It is estimated that it will take at least 16,000% to repair the wrecked Baptist churches and schools. The church buildings of the Wesleyans, Presbyterians, Moravians, and Episcopalians, though fewer in number, suffered in like proportion.

Most of the Ministers and Missionaries of the ruined places of worship, Episcopalian and Nonconformist, were supported by their own congregations, without the aid of the Government or Missionary Societies. But as thousands of the houses of the peasantry and well-to-do people are also blown down, or smashed in by fallen trees and rocks; as merchants have lost nearly all their wharves, and planters much of their crops—sugar-boiling houses, curing houses, and barbecues have been swept away—the ruin has fallen on both rich and poor: consequently they are not in a posi-

tion as heretofore to sustain their Missionaries and ministers. All classes have to put their shoulder to the wheel, and scramble or work for their daily bread. In these days, when "judgments are abroad in the earth," all are thrown upon the goodness of that God whose power has been felt, but who in wrath remembers mercy.

the rays of the sun, and from ravenous insects. These nests are from twelve to fourteen inches in diameter, are made chiefly of clay, and are generally built in about two days. They resemble the huts of the Indians, though much smaller. Dark huts and dark hearts are, alas! characteristics of these Indians.

#### THE OVEN-BIRD OF BRAZIL AND CHILI.

AS WE wish to familiarize our readers with the countries in which Christian Missionaries are labouring, we now and then draw attention to the natural history and general features of such countries. On every hand there are proofs of the care of the kind and good God towards his creatures, so that the people, if so disposed, can look from nature up to nature's God.

The oven bird of Chili and Brazil requires special protection, and so it has been endowed with instinct which leads it to make a covered and snug nest for itself, in which it can safely repose, be protected from



THE OVEN-BIRD AND ITS NEST, BRAZIL.



SUGAR-BOILING HOUSE IN JAMAICA, WEST INDIES.



## THE GABOON RIVER OF GUINEA.

(See title-page cut.)

ON THE WEST AFRICAN COAST there is a wonderful country called Guinea, where there is plenty of grain, and ivory, and gold, and pepper, and delicate aromatic perfumes. It is very near the equatorial line. From the Atlantic Ocean it looks like an immense, dense forest, with patches here and there cleared for cultivation or for the dwellings of man. The river Gaboon runs through its centre and empties itself into the sea. The Ashantees, Fantees, and other heathen tribes, of this extensive country are said to be fierce and barbarous, but when the Gospel of Christ was preached to them, through the instrumentality of the Church, Wesleyans, Dutch, or Swedish Missionaries, many a heathen man and woman proved its power, and became new creatures in Christ Jesus.

When Mr. Freeman first visited the murderous King of Ashantee, and announced to him the way of salvation, the king said,—“I am going to travel in white man's way, and dress in white man's way, and we must adopt white man's fashion, and not kill a man to-day.” Before this, immense numbers had been slaughtered by order of the king, to appease and please invisible spirits, who were supposed to do them evil or good. The king concluded also that as Christianity was good for him, it would be good for his people, and so encouraged it on every hand, instead of the dark superstitions which prevailed. In a few years there were nineteen Missionaries at work in that part of Africa, with nearly 4000 church members, with numerous teachers and schools.

Our title-page cut represents an exciting scene, such as the Missionary sometimes witnesses when the river Gaboon has overflowed its banks, and inundated the surrounding villages.

## SKETCHES FOR YOUNG PEOPLE.

## MEDICAL MISSIONS FOR THE CHINESE.

## CHAPTER V.

MANY in China are careless, and will not give themselves the trouble to attend to the doctor's directions. They will come for a day or two, and then, perhaps, neglect to return for five or six days. If asked why they do so, they often say, “they had not leisure; it was not convenient.” Sometimes the sight of one or both eyes will be lost in this way, for want of perseverance and attention to directions.

A hospital at Hong-Kong, built on a hill, was opened by Dr. Hobson in 1843. It was not quite like an English hospital. The sick brought their bedding with them, their cooking utensils, and even their rice and fuel. Often, too, a friend went to nurse them. Only there was a difference made for the very, very poor.

From the towns and villages for many miles round Hong-Kong they would go to the hospital to be cured, and whilst there they heard of Jesus Christ. Often, on their return home, they would tell others about Him. As a rule, the patients behaved well, and did not quarrel, nor give trouble in any way. Though the doors were open day and night, it was very seldom that any one would go without leave, or without returning thanks.

Before concluding, I must tell you one amusing story, to show the self-important airs that some of the Chinese officials give themselves.

A messenger from the office of the Taou-tae took the governor's card to the hospital one day, asking for a visit. On the inquiry being made as to who was sick, the messenger said he did not know; he had been told to take the card to the hospital, and desire that the visit might be paid as soon as possible. Now the Chinese pride themselves on their proper behaviour, and, as the manner of the application was not so polite as usual, a trick was suspected from some one in the office. But, to prevent mistake, the doctor went, nevertheless. When he reached the place, the door-keeper said he did not know who was sick, and that inquiry had better be made at the office of the secretary. There, one of the subordinate clerks came forward, and in a consequential manner said he “wished to consult the foreign surgeon, as he had heard of his name and reputation. He, therefore, desired his services.”

On being asked if it was he who had sent the card of the Taou-tae, he said it was.

“But was it polite of you to use your master's name for your own purposes?”

Hearing the talk, some more clerks came into the office to see what was going on, and they listened to this question. Now the man evidently wished to be thought very important in getting the foreigner to wait upon him. But to be supposed wanting in politeness, made his “greatness” uncomfortable.

“Why did you send so hurriedly, seeing there was so little cause for it?”

“I had suffered from a want of appetite, and other symptoms of indigestion, and wished for some medicine.”

Then he was told that if he wanted medicine, he could have it by applying at the hospital.

“You have been guilty of a breach of good manners in sending under false pretences to bring the surgeon to wait upon you, instead of applying to him yourself.”

Still the clerk wanted to be prescribed for, and invited his visitor to take some tea. This he would not do, but told the man to come to the hospital. There he could be relieved of his indigestion, and also cured of his opium-smoking. At first he said that he did not smoke opium; but afterwards he acknowledged it, and said he would go to the hospital for what he wanted. So instead of looking grand, the man made rather a foolish appearance in the eyes of his fellows. In this conduct, however, he was only imitating his superiors. Most of the Chinese officials are very pretentious. The doctors found it would not do to give way to them, and that it was better to make them ashamed of themselves by appealing to the very politeness in which they take such pride. They respected the foreigners all the more when they, with good feeling and temper, turned the rudeness upon the heads of those who had shown it.

## CHAPTER VI.

OTHER HOSPITALS and dispensaries have been opened since then, and other Medical Missionaries have gone out to China. Amongst this noble army of Christ's faithful soldiers and servants, was Dr. James Henderson, whose life-record has been published.

But the country is so vast that more, many more, are needed.

Mr. Stott, a Missionary of the China Inland Mission, wrote home lately: “I have prayed for ten years for a Medical Missionary for Wnn-chau. I do not know if I shall live to see one; but I have not lost hope yet. You may think me covetous for Wnn-chau, but I

am sure you would give me all I ask, and more, too, if you could. Hitherto, my requests have been moderate; but if anything great is to be done, great requests must be made, and held on to. I feel time is fast fleeting away, and now or never may be time to

“Tell it out among the heathen

That the Lord is King.”

“Oh! I wish I could go!” I fancy I hear some one say, or, at any rate, *think*. Do you say so?

Then I want to ask you to *help* to send Medical Missionaries to China in a way that the Lord Jesus Himself set before His disciples.

“Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.” (Matt. ix. 38.)

Continue in this prayer. It may be that some day He will “send” *you*. If not, He will show you how to help those whom He does send.

## CLINGING TO JESUS.

I WAS standing on the seashore one bright summer day; behind me were the great white cliffs; and before me was the beautiful blue sea, with the big waves dashing their snow-white foam almost to where I stood. On a very large white rock near were a number of limpets in their prettily-marked shells, clinging to the rock.

Having a walking-stick in my hand, I determined that I would have one of those limpet-shells. So choosing a very pretty one, I tried at first to pull it off with my hand. But no; it clung to the rock so tightly that I could not move it. “What!” thought I, “a little thing like you to be stronger than I! I'll try my walking-stick.”

And so I did. Putting one end of it against the side of the limpet, I tried with all my weight and strength to push it off. But no; not a hair's breadth could I move it, more than I could the rock to which it clung. Though so weak a little thing it stuck so fast, that it seemed as strong as the rock itself; just as children clinging to Jesus, the Rock of ages, have almighty strength, and can never be moved. “Well, my little friend,” thought I, “I'll see whether I cannot have you yet; as one way won't do, I'll try another.” So, having plenty of time to spare, I sat down very quietly upon another rock close by, and watched, scarcely moving my eyes off the limpet for one moment. For a long time I watched in vain; there stuck the little limpet. But presently I thought I saw it move a little. Oh, how eagerly I watched it then! Another minute, and—yes, there it was actually moving off the rock!

“Ah!” thought I, “I'll have you now.” And with one sudden grasp I had it in my hand, because it was not clinging to the rock. Dear young friends, whenever Satan tempts you to get away from Jesus, and wander into sin, cling fast to the Rock,—CLING TO JESUS!

SOME OF THE LEAVES OF A TORN-UP GOSPEL were scattered to the winds by a Roman Catholic priest, who was enraged with an Irishman because he had become possessed of a copy. One of those few stray leaves was picked up by another Irishman. He read the contents, and finding that the page ended with the words “And Jesus said—” he became intensely desirous to know *what* “Jesus said.” After a long search he got a copy of the New Testament, read it, and was led to the Saviour. He is now a living example of the truths of the Book which has become so precious to him.



### Christian Missions in Bible Lands,

respecting which, correspondence may be addressed to REV. H. JONES, M.A., 8, Adam Street, Strand, London, W.C.

AN ITALIAN JOURNALIST OF TURIN asks,—“Why don't the Jews, with their untold millions, buy the Promised Land, and restore the Kingdom of David? Easy matter in this age, in which the Mussulmans are obliged either to surrender, or sell for money so many provinces and islands of much more value than the hills of Palestine?”

The inquirer is perhaps not aware of the fact that the Turkish Government is already indebted to wealthy Jews for several millions of pounds sterling, the repayment of which is secured by a kind of mortgage on the Land of Palestine.

THE MARQUIS OF BUTE has built a villa on the Mount of Olives overlooking Jerusalem.

### NORTH EAST TURKEY.

“THE NUMBER OF DEATHS FROM FAMINE in this part of Turkey,” says the Rev. H. S. Barnum of the city of Van, “has already been considerable. Hundreds have been gradually destroying their health by improper food, till, in some villages, the people were nearly all sick. Many have lived for weeks on the flesh of animals who have died of themselves. Roots dug out of the ground, straw, grass-seed, a kind of chalky stone, and the hulls of flax-seed out of which the oil has been pressed, are all used for bread. Those who live on such improper diet are subject to dysentery, and after a time dropsy sets in. ‘When once their faces swell,’ said one of the most intelligent men of the plain, ‘we know there is no hope of their recovery.’” Many of these sufferers were Christians. The Famine Relief Funds sent by the friends of Missions into this district has been the means of saving many lives.

### ABYSSINIA.

THREE native Christian Jews in Abyssinia, agents of the London Society, writing a united letter recently to Mr. Flad, say:—

“Our work among the Jews has not been in vain, the Gospel finding access far and near; and though we have to encounter many obstacles, we are thankful to be able to observe fruit of our labours, there being not a few who love the Lord and strive by their walk to be well pleasing unto Him.

“During the rainy season a great many Falashas came to us to hear the Word of God. Some told us plainly, ‘We are convinced, and believe with our whole heart in the Messiah, but we are afraid of our parents and relatives.’

“Everywhere the proselytes dispute with the Jews concerning Messiah; they are indeed as salt and a light among the unbelieving Falashas. . . .

“A short time ago a Falasha youth with his wife were desirous to receive baptism, and fearing his parents and relatives the young man got up early, intending to go to the church at night time, but not far from it he was stopped and beaten, and carried back to his own house; but he declared openly, ‘Though you may force me back now, I am determined to receive baptism, which I feel I must submit to, since with my whole heart I believe in Jesus Christ as my Saviour, and I cannot remain in darkness,

but must walk in the light of the Gospel.’ This youth is a frequent visitor with us in order to hear the Word of God, and we cannot but hope and trust that he will one day be a follower of Jesus, and turn to Him with his whole heart. . . .

“Some time ago the king issued a decree requiring all the Mohammedans, Kamants (heathens), and Jews in his realm to be forthwith baptized and become Christians. The first two and a portion of the Jews complied with the order, and the king had a church built at Gondar especially for these proselytes from the Mohammedans, Kamants, and Falashas. Abuna Joseph, the spiritual adviser of the late Abuna Salama, our kind friend, on hearing this, told the king not to have the Jews baptized without instruction, as *we were there especially for the purpose of teaching them previous to baptism*; on which the king rescinded the decree as far as the Jews were concerned, and gave us full permission to continue the work of preaching and teaching the Jews, without let or hindrance.”

1151 HOME MISSIONARIES were last year employed by the American Presbyterians. They preached the gospel in 3000 places, and within the year organized 138 Christian Churches, into which were gathered 10,945 members.

### NEW SOUTH WALES.

A MISSION TO THE ABORIGINES is now working with encouragement on the Murrumbidgee River, which is two hundred miles from Maloga on the Murray. At the latter place there is a Mission School for the Blacks, who were prevailed on by the Rev. J. B. Gribble to leave their miserable *gunyaks*, and place themselves under the instruction of Mr. and Mrs. Matthews.

Rev. J. B. Gribble is also using a variety of other means to promote the spiritual good of these Aborigines of the Australian Bush. So much has he become impressed with the importance of this work that he has given up the regular work of the Christian ministry that he may devote his whole life to those poor neglected men. Their present deplorable condition appeals to the deepest sympathy of all Christian hearts, as they are sunk into extreme physical wretchedness and deep moral degradation.

Any word of sympathy or practical suggestion will be heartily received by Rev. J. B. Gribble, Jerilderie, New South Wales.

A MISSIONARY OF THE IRISH CHURCH MISSIONS was recently discussing with some Roman Catholics the subject of Purgatory. He explained that according to their teaching its existence was disproved, by the two Romish Sacraments of Penance and Extreme Unction. The former sacrament is said to take away mortal, and the latter venial sins, and where these are removed of course the soul goes straight to Heaven.

“Well, my friend,” said one Roman Catholic, addressing the other, “what about your purgatory now. I am afraid you cannot bring it out of its present difficulties.” “Yes,” said the third, “I never before saw how the two sacraments, Penance and Extreme Unction, destroyed purgatory. According to these doctrines, there can be no such place. I know well that passage, and others, that state that it is the blood of Jesus Christ cleanseth from all sin.”

### POST OFFICE MISSION.

TEN THOUSAND are employed on the staff of the London Post Office. This includes letter-carriers, sorters, and telegraph boys; and the number is ever increasing.

For some years past three City Missionaries have been at work throughout the London district, engaged in seeking the spiritual welfare of this large class. The hours of work make the letter-carriers inaccessible to ordinary Christian ministrations. It is the same also with the sorters, who work together in large numbers. They have acquired a spirit of exclusiveness which makes them resent any interference, except on the part of one whom they thoroughly know and understand. The telegraph-boys and boy-messengers, who spend their lives for the most part in the streets, learn there much that only Christian influence can persuade them to forget.

The means by which the Post Office Missionaries endeavour to reach those committed to their charge are,—

1st. Visiting at the different offices during official hours; and utilizing the intervals of rest which occur from time to time by saying, a few words to the employés, either individually or collectively.

2nd. The distribution, on a systematic plan of tracts, magazines, and library books.

3rd. Occasional meetings, especially among the boys.

4th. Home visitation of sick and important cases.

By permission of the authorities at St. Martin's-le-Grand, the Missionary is freely admitted to the sorting-rooms and all the offices in which men are employed. He is careful not in any way to come between the men and their duty, and is able to turn to good account the pauses which occur in their work. When the mail carts are being emptied or loaded outside, he can drop a word for the good of the drivers who know him well. These and all classes of the employé gratefully acknowledge his ministrations.

By the aid of the Flower Mission many a letter-carrier engaged in sorting up his deliveries, is presented with a small bunch of flowers to which is attached a text of Scripture. At a recent meeting, the secretary of the Post Office expressed the pleasure and comfort which he had himself derived from a flower placed on his desk by the Missionary, with the text, so gratifying to hard workers, “Casting all your care upon Him.”

### HAVE YOU NOT A WORD FOR JESUS?

HAVE you not a word for Jesus?

Will *the world* His praise proclaim?

Who will speak if ye are silent?

Ye who know the Saviour's name.

You, whom he hath call'd and chosen,

His own witnesses to be,

Will you tell your gracious Master,

“Lord, we cannot speak for Thee!”

“Cannot!” though He suffer'd for you,

Died because He loved you so!

“Cannot!” though He has forgiven!

Making scarlet white as snow!

“Cannot!” though His grace abounding

Is your freely promised aid!

“Cannot!” though He stands beside you,

Though He says, “Be not afraid.”

Frances Ridley Havergal.



## Our Missionary Portrait Gallery.

II. ALEXANDER DUFF, D.D., LL.D.

(Continued.)

IN 1834 MR. DUFF RETURNED TO SCOTLAND with shattered health. Though of robust physique, perpetual worry, inadequate rest, and the insidious climate of India had so told upon him, that it was necessary to use the utmost care in carrying him to the ship. But four years had passed since Duff first set foot on Indian soil; but how pregnant had they been with all that was calculated to expand the native mind; and, above all, to lead them as inquiring penitents to the Redeemer's feet. In this comparatively short period the School, which had begun with a handful of pupils, had developed into "a complete Arts College including the thorough study of the Bible, as well as the evidences and doctrines of natural and revealed religion." The yearly testing of the students had grown into one of the recognized institutions of the country, and was eagerly looked forward to by a large circle, natives and Europeans alike. But Duff's labours had not been confined exclusively to school work. He had brought the full force of his powerful nature to the extension of the auxiliaries of the British and Foreign Bible and the Religious Tract and Book Societies; his Sundays were devoted to lectures to the learned Pundits, and night after night, during the week, his house was filled with Hindoo and Mohammedan seekers after truth, with whom he would converse and discuss until the early hours of the following day. His was one of those restless natures that must ever be in a state of perpetual motion; no spasmodic fits of labour and indolence, but an unflagging and unceasing engagement in the work he had undertaken. It is not too much to say that in these first four years of service he had done more than an ordinary man would accomplish in a life-time.

Duff returned to find that the newly-kindled enthusiasm, which had resulted in his appointment, was fast dying out. Dr. Inglis was no more; and, with the exception of his old friend of his college days, Dr. Chalmers, there was only one man who appeared to take any lively interest in the grand work at Calcutta—John Brown Patterson, a man of deep piety and learning. His reception of Duff was most kind and cordial, and he urged him to tell the story of his Calcutta experiences far and wide. It seemed as though God had stricken him in India to use him in Scotland to revivify the almost extinct zeal of those who had professed so much only a few years before.

Duff's first great speech was made before the General Assembly in 1835. Just before, he had had a return of Indian Jungle fever, and on the day of the meeting rose from his sick bed to tell his pathetic story. It "set Scotland on fire;" the phlegmatic Scots were animated with a fervour of enthusiasm; one and all pledged themselves to do their utmost to provide men and means to continue the work so nobly initiated, and so powerfully advocated.

During the interval between this and 1840 Duff was in constant requisition. In the first three years of his stay in Great Britain, he "addressed seventy-one presbyteries and synods, and hundreds of congregations all over Scotland. Though at times nearly prostrate from constantly recurring attacks of fever, he visited nearly every large town in England and Scot-

land, and this at a time, it must be remembered, when facilities for travelling were confined to the stage-coach and the canal-boat. But the grand object of this intense strain was achieved. Associations were formed; hearts hitherto cold were warmed, and took up Duff's plans with "a holy and generous enthusiasm;" funds poured in, and some of the ablest of Scotland's sons consecrated themselves to the work, the virtues of which were so brilliantly set before them. His speeches at this time rank among the finest ever delivered. As a result of his burning eloquence interest was aroused in every quarter. One lady in London, by her unaided exertions, raised 500*l.*; two ladies at Inverness brought 1000*l.*, raised by penny subscriptions; another sent 500*l.* in an anonymous note as "from one who, having felt the consolations of the gospel, is most anxious these should be imparted to the perishing heathen." But what cheered his heart most was the knowledge that his pleadings had awakened the Church of Scotland to a sense of her duty, and had furnished eight Missionaries, who were then earnestly carrying on the work in India on the same lines on which he had begun it, "with an enthusiasm fired by his own."

Early in 1840, Duff, with health well established by the bracing climate of his northern home, set out for the second time to renew the conflict in India.

During his absence, a series of elaborate schemes for establishing preliminary schools throughout the country had been set on foot. But the new Governor-General had arranged what Dr. Smith called "the suicidal attempt to support by public taxation an official system of education which jealously excludes religion of every kind and the sanctions of morality."

Immediately on landing at Calcutta, Duff set himself to attack this policy. His letters on the subject are eloquent specimens of the power with which he could use his pen in a righteous cause. But his manly and loyal protest was, alas! to no purpose. The system is still adhered to by the Indian Government.

Three years after this conflict the current of Duff's labours was disturbed by the disruption of the Church of Scotland; that memorable epoch in Scottish history, when 470 of the foremost ministers of that day abandoned their all for conscience' sake. This is no place to enter fully into the details of this wonderful movement, even if space allowed. A full exposition of the events that led up to it will be found in the early pages of Dr. Smith's second volume. The Missionaries in India, led by Dr. Duff, announced their adherence to the principles of the Seceders, a step which resulted in their being compelled to relinquish much that was desirable to the efficient carrying on of the work. But noble men on the spot stood on the side of the Missionaries, and subsequent events proved that nothing could have tended so much to the rapid advance of the Mission, as the "Disruption Sacrifice." With only 327*l.* in the treasury at the beginning of the new régime, by the end of the first year unsolicited funds had poured in to the amount of 6402*l.* A second college was organized, a new library and scientific apparatus were provided, and soon the devoted Duff and his colleagues were again in full activity.

God seemed to be prospering His work. Indeed, so successful was it that again was the cry raised, "Hindooism in danger." Rumours were afloat that ruffians had been hired to attack Dr. Duff, but he treated them as an idle tale. In 1845 there were thirteen resi-

dent converts in the Institution, and many others from among the students had been brought under the power of the Gospel. The time had come for gathering them out, and, within a short time, the Bengalee Church was organized, the Rev. Lal Behari Day being appointed the first native pastor.

In 1847 Duff sustained a severe blow in the death of his revered friend, Dr. Chalmers. He had ever entertained towards this grand teacher all the affection of a son, and had looked upon him as the foremost champion at home of Missionary organizations abroad. Dr. Chalmers had for years occupied the Theological chair, which had been founded by himself in the New College of the Free Church of Scotland. It was thought that the most fitting successor would be Duff, and he was deluged with appeals to return and fill the vacant chair. But he felt that India, for which he had sacrificed so much, had paramount claims upon him still; and, therefore, though appreciating the proffered honour, declined it.

In 1850 we find him again on his way homeward. This time not so much for health's sake (though medical opinion had long been that change and rest were necessary), as to consolidate existing, and to form other plans for the carrying on of Missionary enterprise, and to stir up the Missionary zeal of his Church, which again seemed in danger of languishing. This visit home was broken by his accepting an earnest invitation to proceed to America; there to relate what God had done for him, and through him, in India. "Since Chalmers went home to heaven, Scotland had heard no eloquence like Duff's;" and here, as in the north, his burning words, his infectious zeal, produced a mighty effect. As one of the results of his American crusade, a letter was put into his hands as he was embarking for home, containing a draft for 3000*l.* for his beloved India.

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## "WE HAVE THE MIND OF CHRIST."

1 Cor. ii. 16. So said the great Apostle of the Gentiles, and so says every one of God's servants, who is a heaven-sent Missionary. No one has a right to go forth and act as a proclaimer of the glorious Gospel who cannot say this. The religion which he proclaims is SYMPATHY WITH GOD. Men have just as much fitness for Missionary work as they have *thoughts, feelings, and actions* in unison with God. They must be in sympathy with Him in His pity for unsaved souls, and in sympathy with His plan of saving mercy. They must fully recognize the facts that the gracious Jehovah in His holy Word invited, entreated, warned, and besought His rebellious creatures to return to Him; that the language and feelings of the prophets while addressing obdurate sinners was full of tenderness; that when the Lord Jesus came on earth as the image of God, He was importunate with sinners to come to Him, and that even He complained that they would not come, and wept over their unbelief! The apostles, under the influence of the Holy Spirit, did the same; "knowing the terror of the Lord, they persuaded men;" and realizing the love of God in Christ, they besought sinners, while enemies, to be reconciled to God. Does not all this betoken sympathy with God? This is how the heaven-sent Missionary feels. He has the mind of Christ.

## KINGSTON, JAMAICA.

KINGSTON lies on an extensive plain, with streets of good width, running at right angles, with a gentle inclination to the sea. Its public buildings have been few, chiefly those of the various Mission churches and chapels, now so terribly mutilated or destroyed. Of the houses in the principal streets, some are mere cottages, and others large, airy, and commodious, with verandahs, which in the main thoroughfares covered the footways, so that the town was traversable in very hot weather. These footways formerly presented scenes of active stirring life; but such as are left of them are now filled with lamentation, mourning, and woe. The rich among the coloured population may get over their trials, but the poor Christians among them do not envy their wealth. They can say, like that liberated slave in Trinidad, when referring to a wealthy neighbour, "I more rich than he for a that; he poor blind bukra sinner, while Father make me rich for ever!"

ONE HUNDRED JEWISH FAMILIES in Roumania have petitioned the "Israelite Alliance" to purchase land for them in Palestine, where they may found an agricultural colony. They offer to contribute 400 francs each, and pay the balance in annual instalments.

A NEW CHINESE ALPHABET of thirty-three letters has been compiled by a Missionary at Canton. By this alphabet all the words may be written which now require many thousands of symbols.

## THE MURDER OF DR. PARSONS.

DR. BLISS sends further particulars of the murder of Dr. Parsons and his native helper. It appears that they were on a Missionary tour on the mountain-road between Nice and Baghebejuk, when they passed an encampment of Yuruks, a nomadic tribe of herdsmen. After they had passed them about a mile, the weather being warm, they resolved to spend the night in the open air. The same night three of the Yuruks, in pursuit of cattle, saw Dr. Parsons and his companion sleeping quietly by their camp fire, and conceived the purpose to kill and rob them. Their object was simply plunder. One of them objected to murder "the old man with the beard," but they murdered both to prevent detection; robbed them of about five dollars; and left them unburied among the bushes. When taken into custody, one of them said,—"They were Giaours (infidels), why should we bury them? who would ever make any inquiries for them."

## SIDON.

A CHRISTIAN SCHOOL is earnestly desired by the Mohammedans of Sidon! One hundred and forty-eight of them have recently signed a petition to the Missionaries, urging them to establish such a school for their benefit. Mr. Eddy says:—"A good portion of them are Metaweleh, the most fanatical of the Moslem sects," and other Moslems are among the signers. The most remarkable thing in this request is, that it is made "in the name of our Saviour Jesus Christ." "On the desk before me," continues Mr. Eddy, "lie petitions for instruction from Christians of various sects, Druzes, and Moslems; but is not this the first time in the history of this Mission that the Metaweleh have professed to become Christians?"

## RAILWAYS FOR CENTRAL AFRICA.

FROM THEIR POSSESSIONS IN ALGERIA, the French are projecting a trans-Sahara railroad from the Mediterranean coast to Timbuctoo, on the Niger; and another from the Senegal to the Niger. The English are planning four other railways to the interior of Africa. If these plans are carried out, new districts of the vast continent will be brought within easy reach of the Christian Missionary.

THE CHINESE GOVERNMENT have made a Mandarin of Rev. Dr. Y. J. Allen, a Missionary at Shanghai, of the Methodist Church, South. He is said to be the only foreigner ever honoured with the title.

## AN AUSTRIAN EXPLORER.

AFTER five months of unremitting toil, the Austrian African traveller Marno has been able to break through the obstacles on the White Nile caused by the unchecked growth of twenty months, and has re-opened the navigation for trade and passenger traffic. Accompanied by the photographer Buchta, also an Austrian subject, Marno had made a trial trip on a small steamer belonging to the Egyptian Government, penetrating as far as Ladova, and returning safely.

THE INGATHERING IN THE TELOOGOO MISSION in connexion with the American Baptist Union continues; 1295 adults have been baptized in the Ongole field, which now contains about 15,000 communicants.



## PROGRESS OF CHRISTIAN MISSIONS.

THE CHRISTIAN CHURCH, if true to her Lord's will and command, MUST BE MISSIONARY, even though she may have to work through long years of discouragement and trial, and witness the sacrifice of many a noble and devoted life, without any great visible result; and yet,—What hath God wrought?

Fifty or sixty years ago Japan was sealed. Morrison was alone in Chiua. Judson and his wife were prisoners in Burmah, and thankful for eighteen converts. Bishop Heber declined to baptize a native, lest he should excite hostility. From India to Syria there was not a single Missionary. There were none in Turkey. There were two or three along the west coast of Africa, and as many on the south. Madagascar had been only just entered. The Church Missionary Society were rejoicing over the first convert in New Zealand. Williams was gathering in the first fruits in Polynesia; and there were not 6000 native Christians in heathen countries outside Guiana and the West Indies.

Now, in Japan there are native churches, native ministers, and native students for the ministry, and a community of 8000 to gather round the Word of God. In China the Christians multiply sixfold each decade. For every convert then in Burmah, there are more than 1000 now, and nine-tenths of the work is done by native Missionaries. In India there are not only accessions of 100,000 in ten years, but of 100,000 in two. In West Africa there are powerful Christian communities; and in South Africa, where Moffat waited years for a conversion, there are 50,000 Christians. There are 100,000 in Madagascar, and there are large islands in Polynesia and the Western seas where an idol would be as great a curiosity as in London. "FOR MY WORD SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHEREUNTO I SENT IT."—*B.M.S. Report.*

## THE MEXICANS OF CALIFORNIA.

A RELIGIOUS MOVEMENT AMONG THE MEXICANS in Los Angeles, California, has resulted from the Lord's blessing on the earnest labours of Senor Diaz, who is a man of good education. He was persuaded by his wife, who is an Englishwoman, to read the Bible and religious books. Light thus beamed on his own soul, and he became anxious that all around him should in like manner hear the Word.

His first convert was a Mexican woman. She and her son were passing his gate, when he invited them to walk in and hear the Bible read. They did so. She sat down on a pumpkin in the yard and listened, while for more than two hours, he read to her from the Bible, with great earnestness and power. The Holy Spirit accompanied the word, and she was converted. From that day she renounced Romanism, and became a zealous assistant of Senor Diaz. Senor Diaz at once commenced reading the Bible from house to house, and in every place where the people would listen. He declared that he needed no other instrumentality than this to convince men of their errors and lead them to Christ. He established a prayer-meeting in his own house, into which he gathered as many as he could. Here several were converted. More than twenty have embraced the new religion (as they call it), and still the interest continues.

He also established religious services in a school-house, at 11 o'clock Sabbath morning, to be continued as long as Providence should permit. The first Sunday he had only four hearers, the next ten, the third twenty-five, and the fourth about forty. A joyful light beamed from every eye, and spread itself over their countenances. The services were conducted entirely in Spanish. Several hymns were sung, three prayers offered, four chapters, in different parts of the Bible were read, and then an earnest discourse was delivered, founded on the eighth chapter of Romans.

The Holy Spirit seemed to accompany the word spoken. A deep tide of feeling ran through the whole assembly. One Mexican told Senor Diaz, after the sermon was over, that he came there to mock him, but was now convinced that he was wrong and Senor Diaz right, and that hereafter he would sustain the new religion. Diaz lets controversy alone. He preaches the pure Gospel, believing it to be his best defence against error. The good work is yet in its infancy. A new day seems ready to dawn on the benighted Mexicans of Los Angeles.

## CHINESE IN CALIFORNIA.

A MISSION TO THE CHINESE in California is now being worked with some energy and hope. Rev. J. C. Nevius is the missionary; his Mission-house is at Los Angeles. His Mission-buildings include a school-room, in which a number of the Chinese are gathered and instructed.

## JAPAN.

## CHANGES IN BUDDHISM.

MR. DE FOREST, OF OSAKA, writing of the wonderful changes now going on in Japan, says in a recent letter:—

"It has long been evident that contact with western countries and with Christianity was making great changes in Buddhism in Japan, but I never felt this so strongly as when in Hikone on this visit. There they have a theological school, which they kindly allowed me to visit. There are now about seventy pupils, the younger portion of whom study the ordinary branches taught in the common schools. Such a course must reform radically the old Buddhist way of teaching sacred geography: for example, a priest once told me that 80,000 miles north of here was a great square mountain, the other side of which was heaven. Such training schools as they now have here and there in Japan will explode that old heaven of theirs, and they will have to locate it anew.

"Another strange mark of progress is the fact that some prominent Buddhist priests are openly teaching and preaching that *it is nonsense to worship idols*, and that only the lowest classes, those of densest ignorance, do such a foolish thing. The two priests who have so taught are young men, who were educated in Europe on purpose to learn western science for the sake of strengthening Buddhism! and this is the way they do it. May all their priests speedily acquire this same enlightenment. What in the world can come out of a house so divided against itself is a puzzle to me.

The officials have continued to deal very liberally with us. The governor some time since sent out a notice directing the heads of villages and others concerned that they should place no obstacles in the way of our meetings,

not even requiring the ordinary three days' notice to be given. Thus Christian services were given the same privileges as were accorded to Buddhist and Shinto lectures, meetings for promotion of education, &c. The Governor justifies himself in giving such an order by saying that he considers Christianity to be for the benefit of the country, and so entitled to all possible liberty."

## AFRICA.

## EGYPT.

THERE are 11,000 square miles, and a population of four millions embraced in that portion of the land of Egypt in which the American U. P. Missions are labouring. Their work is mainly among the Copts, though more or less of Moslems, Jews, and others have always attended upon their schools. It is believed that the day is rapidly drawing on when the spirit of fanaticism and hate that has so long blinded the multitudes of the followers of the False Prophet will be broken, and they will be free to receive the Gospel. Every year the way is preparing for it.

In almost every leading town in Egypt now from Alexandria to Assouan on the First Cataract, the Mission has a station. In each the Gospel is read or taught, and preached. Boys' and girls' schools, boarding-schools for girls, and a collegiate institution, are in thorough operation. Each year the Theological School sends out well-trained men to take their places as efficient native preachers and pastors. Very widely the Scriptures and a thorough evangelical literature are being circulated and read among almost all classes of the people; and during the past year accessions have been made to every native church, of persons who have made a good profession of their faith in Christ.

## LIVINGSTONE INLAND MISSION.

AT BANZA MONTIKO, the most inland Mission Station on the Upper Congo, another of the faithful hand has fallen at the path of duty. Charles Peterson, a Dane, died of fever at this place, after a residence in Africa of not much more than a year. Mr. and Mrs. Johnson arrived in Banza in time to shake him by the hand before he departed for the "land that is fairer than day."

Major Malan, referring to this case, says:—

"It is only to be expected that many a young soldier of Christ will fall in the noble endeavour to force the gates of Central Africa. But it cannot be too strongly impressed upon the Lord's soldiers, as it is upon men in our army when they go to tropical climates, that there are certain rules of ordinary life in regard to clothing, food, and proper protection from the sun, which cannot be neglected with impunity."

The news from Mr. McCall's party is very cheering. All arrived safely at Boma on the Congo, and were preparing to go forward. Their Kroo boys, or bearers, were working well. Mr. McCall says,—*"Our boys held a prayer-meeting to-night, conducted entirely by themselves, led by one of themselves, an earnest Christian. They prayed earnestly that they might help on the spread of the Gospel of Jesus in this benighted land. This is very comforting to us. I am able gratefully to say, Hitherto the Lord hath helped us, and joyfully we go forward in His blessed and Holy Name."*



## URAMBO, CENTRAL AFRICA.

THE MEDICAL MISSION work of Dr. Southon, of the London Mission, is telling with some power for good in this influential centre. Urambo is one of the three Mission stations being taken up by this Society, and is the first reached on the road to Lake Tanganyika from Zanzibar. Its importance arises from the facts that the powerful King Mirambo and a large population are located there. Notwithstanding the fact that attempts are made by the Arabs to prejudice the mind of Mirambo against the Missionary, he continues to show much courtesy and generosity towards him.

"MIRAMBO, I am sorry to say," writes Dr. Southon, "has gone to fight a large place called Takuma, south-west of Ugalala. He has cannon, and about seven thousand men, so that

After Mirambo's departure, a message came from him to the effect that he had appointed me chief of the Kwikuru and of Urambo. I immediately sent a message firmly declining the honour he would do me, and emphatically declaring that, while I was ever ready to serve individuals by helping them in any way I could, I would never have anything to do with the government of the people. To this I have not yet received a reply."

Again, writing in a cheerful strain on the position which he occupies in the Mission, and referring to the many encouraging aspects of his work, Dr. Southon observes:—

"My wants have in many respects been supplied, without the need of asking, by natives who are grateful for kindness shown them. In fact, often when an unexpected but needed sup-

plage will, however, soon remedy any deficiency of which he may be conscious in this respect, besides which, his skill in handicrafts is turned to excellent account. Medical work claims a large portion of his time and attention. Dr. Southon says:—

"One case is especially interesting, as it illustrates the faith the people have in the judgment of their king. A powerful and influential *mganga* or *mfumu*, the former being the Kiswahili, the latter the Kinyamwezi term for *medicine-man*, who was very ill and expecting to die, acted upon the advice given him by King Mirambo, and sent for me. I immediately went to see him, and found him suffering from a throat disease which did not permit of his swallowing anything but fluids. I lanced the enlarged tonsils and applied local remedies.



ROCKS CALLED "THE TWO BROTHERS" ON LAKE TANGANYIKA, CENTRAL AFRICA.

he will probably be successful. Before he left he gave me sixteen cows, four calves, twenty-one sheep and goats, and about forty acres of matama, now nearly ripe. Since then he sent word to say a field of rice would be considered mine, and when ripe the villagers near by were to clean and bring it me. I felt it right to make some return for these presents, and more especially as I felt that it was a token on his part of the good-will he bears towards me. I therefore made him a present of one of the three nine-foot tents brought from England. In this country, where all fabrics of a cloth nature quickly rot and wear out, tents in about two years become useless. The gift was not intrinsically worth very much, but, as Mirambo had frequently expressed a desire for a good tent, I thought nothing could be more appropriate. He was very pleased, and shortly after sent me a boy to tend the goats and sheep which he had given me.

ply of food has come, the words of the Master have occurred to me, 'Your heavenly Father knoweth that ye have need of them.' To mention instances, I would say that the chief of Kirira—Misukia by name—has several times sent me provisions of various kinds; the chief of Makabacha voluntarily sends vegetables; the chief of Managuruguru gave eighty banana trees when he heard I wished to buy some; last, but not least, Mirambo sends an ox or a sheep occasionally, and often says that, as he invited the Missionary to settle here, he feels bound to support him. Of course, all this is very pleasing; but, until I can talk freely to the people in their own language, little can be done in the way of the work we all have so much at heart—the teaching of the Gospel by preaching to the masses the glad news of salvation through Jesus Christ."

The plan proposed by Dr. Southon of devoting three hours daily to the study of the lan-

"As soon as he could speak, he said, 'Bwano, do you think I shall die?' I told him I could not possibly say for certain, but I hoped not. 'All matters of life and death,' I said, 'are in the hands of God.' And I then went on to explain to his people that God was Creator and Ruler of all, and that to trust and believe in Him is the duty of all. After more conversation of a like kind; the resurrection of the body; the immortality of the soul; and Christ the Saviour of mankind; the poor fellow thanked me as well as he could, and I took my departure. I sent beef-tea and medicine as soon as I arrived home, for the patient had eaten nothing for six days, and was terribly emaciated. After several visits he began to mend, and now, I am glad to say, is nearly well. As may be supposed, this man is very grateful, and will, no doubt, prove a valuable friend instead of, as most medicine-men are, a doubtful enemy."



## TULALIP INDIANS.

As "the ends of the earth" are to see the Salvation of our God, we rejoice that Christians in Western America are penetrating the outlying countries, that they may carry to their sparse populations the good news of Redeeming mercy. One of those districts recently brought under Christian culture is that of the Tulalip Indian Reservation. Christian Indians, in connexion with the Rev M. G. Mann, have been at work there, and already some of the best hymns have been translated into the Tualup Indian language, such as:—"When I can read my title clear," "All hail the power of Jesus' name," &c.; also the Lord's Prayer, ten Commandments, and the Apostles' Creed, which they repeat in unison, everybody joining. The people, old and young, love to sing, and this part of the service has been a means of grace and conversion to many. They sing these hymns while in their fields and on their journeys, as well as at family worship and prayer-meetings; and if such meetings are the pulse of the Church, as some one has said, then this Indian Church is in a very hopeful and healthy condition.

## NESQUALLY INDIANS.

THE NESQUALLY INDIANS had become much demoralized through the influence of a Roman Catholic priest, who had abandoned them. This was their state when, about eighteen months ago, Rev. M. G. Mann began to preach to them in groves and in hovels. The work at first was very discouraging, as the people were so unwilling to abandon their vices.



REV. SHELDON JACKSON, D.D.,

*The first American Minister to visit Alaska in the interest of Missions.*

They were also unwilling to express their views as to the good news preached to them. "But," says Mr. Mann, "the ice has melted, their apathy has been changed to earnest inquiry, and the bulwarks of heathenism have fallen. After preaching and the customary services, I usually ask the more prominent men, and women too, to respond, and thus get them to commit themselves.

"A short time ago one very old Indian rose and said he was formerly an Indian priest, that on their Sundays he chanted and danced

in the presence or in the midst of so many Indians and chiefs, whose bones lie buried not far from where now stands a Christian church; that it seemed as if he, now the oldest of that ancient tribe, remained to tell of the people who had almost passed away; and now he came here to hear about the Christian's God, and learn, though old and grey-headed, about Jesus. He is one of those who joined our Church—an old disciple at the feet of Jesus.

## THE ALASKA INDIANS.

AWAY TO THE NORTH-WEST of the C.M.S. Mission Station at METLAHKATLAH, reside THE HYDAHs, who are now being brought under Christian teaching by the Mission of which the Rev. Sheldon Jackson was the pioneer, to whose earnest and energetic labours we have before referred.

The Hydahs are ready to assist in establishing a self-supporting Mission, and to build an American town. From these Missions as centres, all the neighbouring tribes can be reached.

Among the TACONS at the mouth of the Takoo River Dr. Corlies and his wife have opened a Mission school with fifty pupils. They live in a tent, and will follow the Indians to their salmon fisheries.

Among the CHILCAT Indians Mr. and Mrs. Dickinson are now at work. They have opened a new Mission school and a trading post.

Among the HOCHENOES, on Admiralty Island, Mr. De Groff has opened a similar store, and will do Mission work as he has opportunity; and at the island of Sitka Rev. John G. Brady proclaims the Truth among the KRAKE Indians.



MUSICIANS NEAR KASHGAR, CHINESE TURKESTAN.



## Our Missionary Portrait Gallery.

II. ALEXANDER DUFF, D.D., LL.D.

(Concluded.)

It was not till nearly the end of 1855, that Duff's medical advisers would listen to his entreaties to be allowed to return to his adopted land, and even then, consented only on his promising to refrain from work for six months. When he did return it was to find Lord Canning at the head of affairs, and the whole of India agitated under the premonitory rumblings that preceded the bursting of the volcano two years afterwards—the ever memorable 1857. During the whole of this “crisis of jeopardy,” and especially at the time when “savage butchery” was the experience of every day, Duff and his colleagues stood firm, and sought, by their own fortitude, to strengthen and encourage their native brethren. In the midst of the “bloodiest tragedies ever enacted on the stage of time,” they could point from the “confused noise of battle to the hallelujahs of angels; from garments rolled in blood, to the pure white robes of the redeemed in Immanuel's land.”

From the mutiny period to 1863, Duff's Mission continued rapidly to prosper. It had prospered far beyond his own most sanguine expectations; it had prospered in spite of the cold shade of indifference that had been cast upon it at its origin; it had prospered through the indomitable perseverance of the man whose grand faith had swept away every obstacle, and turned indifference and opposition into recognition and co-operation; and now, when it seemed as though God was about to open the flood-gates of heaven, and to pour out a richer blessing than had yet been experienced, the summons came for Duff to say farewell to the scenes of his glorious service. It had long been apparent that, if health and life were to be preserved, immediate change was necessary; but, ever unvindful of himself, he would have laboured on, had not the earnest solicitations of his friends brought him at last to consent to return to his native hills. Sad, indeed, was the parting, not more to himself than to the natives and Europeans, who had learned to love him for his brave manliness, his unflinching adherence to his task, and his sympathetic tenderness of treatment of all. Letters and addresses poured in from the varied communities; visitors thronged his house and its approaches day after day, and all day, until the time of his departure came round. To one and all he gave the same farewell watchword, “India for Christ!” Others marked their appreciation in a more tangible form. Several Duff scholarships were endowed in the University of Calcutta; the Bethune Society and Doveton College had oil paintings of their benefactor, executed by the best artists, and hung in their respective establishments; his own students had a magnificent bust in marble placed in the hall, “where so many generations of youths had sat at his feet;” and some of his fellow-countrymen in India, China, and elsewhere, presented him with 11,000*l.* On the interest of this sum he henceforth lived, refusing all emoluments of the offices he held on his return to Scotland; the capital he placed in the hands of Trustees as a fund for the disabled Missionaries of his own Church, and these men reap the benefit of his generosity and forethought. Nearly the last words he addressed to the sorrowing students and friends, who met on the morning of the 20th December,

1863, to take a last leave of him as he embarked on the *Hotspur*, were:—“Wherever I wander, wherever I roam, wherever I labour, wherever I rest, my heart will be still in India.”

On his way home Dr. Duff paid a visit of inspection to the Free Church of Scotland's Missions in South Africa, which had been in existence since 1821. Here he did much by his kindly sympathy and advice towards encouraging and stimulating the workers, and “putting the work in a new position alike for greater efficiency and expansion.”

On his arrival in Scotland he was unanimously elected Director of the Foreign Missions of his Church, and this post, together with the Professorship of Evangelistic Theology, a chair founded by himself in the Free Church College, he filled to the day of his death. He was also one of the original promoters of “*The Illustrated Missionary News*,” and the leading articles in the first two numbers were written by him.

From 1864 to 1878, he laboured unceasingly. The one desire of his heart was “the consolidation and extension of Missions,” and, to this end, “the perfecting of the internal organization of his Church.” Nothing was too wearisome, nothing too humble, if only this grand aim could be accomplished. As a result of these labours several new Missions were begun; amongst them one to the Gouds, a primitive hill-tribe dwelling in the fastnesses and jungles of Central India; and another to the Santals, a tribe of aborigines inhabiting the lowlands at the foot of the Rājmhāl Hills. With this expansion of Missions it was necessary also that funds should be raised for the erection of Missionaries' houses, and good schools for the natives. To the raising of this money Dr. Duff energetically applied himself, and, in two or three years, in response to his appeals, received the handsome sum of 50,000*l.*

In 1878 the end came. He had lived to see most of his projects realized, and now the busy and eventful life of over threescore and ten years on earth was to be exchanged for the brighter life of immortality. When told just before the end that death was very near, he exclaimed, “I never said with more calmness in my life, continually by day and by night, ‘Thy will, my God, my God, be done,’” and then with greater pathos said, “In my own mind I see the whole scheme of redemption from eternity more clear and glorious than I ever did.” Shortly after, he rallied for a day or two; but on the 12th of February the summons, for which he had so patiently waited and watched, came, and, in perfect peace, he was “safely gathered into the garner of immortality.”

A NUMBER OF PROTESTANTS were not long ago assassinated at Salatián, Mexico, at the instigation of a Roman Catholic priest. They were engaged in the opening of a building for Protestant worship, when the mob attacked them with stones.

*Errata.*—In the October No., under the head of CHINA, it is intimated that the Missionary Wolfe was the first person to reap a sheaf at Foo-chow. This we find is not strictly accurate. Mr. Wolfe laboured for eleven years at Foo-chow with no visible fruit, when another Missionary stepped in on the scene, and God gave him two or three souls, and then called him away. After that Mr. Wolfe had many converts gathered in.

## NEW HEBRIDES.

A TERRIBLE HURRICANE has swept over the island of Aueityum, in the New Hebrides. The lay evangelist of the Free Church of Scotland's Mission, Mr. James Lawrie, who is labouring there, says:—

“It seemed strange to my untutored eye to see large cocoa-nut leaves, some fifteen feet long, blown about in the air just like so many feathers, as also the walls of our dining-room, which swung to-and-fro for several hours, during the force of the hurricane, just like the pendulum of a watch.

Several of the school-houses were severely damaged, and two of them were wholly destroyed. One of them has been rebuilt; and as the other is in a very dark corner of my district, I expect to have some difficulty before it can be restored. Many of the natives in that quarter prefer rather to *paint* their faces a blacker hue, than come to Jesus to get their hearts cleansed.

We have some cause for encouragement. A series of daily evangelistic services were attended by nearly every person able to walk, within a distance of three miles. There was a *daily increasing interest*. I stayed away from home for nearly a week, sleeping in a small house, and getting my food cooked on the ground, outside the door of my sleeping apartment, and feeling very comfortable at night, in my canvas hammock suspended from the rafters of my lowly dwelling.

I had inquirers after more spiritual light nearly every day; and as they were the first instances of the kind in my experience here, it was a precious time to my own soul pointing these people to a crucified Saviour as the ground of our acceptance with God.”

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## SKETCHES FOR THE GIRLS.

## PERSIA,

## ITS DESERT PLAINS, ITS FLOWERS AND LAKES.

THERE IS A VAST DESERT PLAIN between the Persian Gulf and the Caspian Sea, with a few beautiful oases here and there. This is the great Mohammedan country of PERSIA. Cyrus said of it that "people perish with cold at one extremity, while they are suffocated with heat at the other."

There are several salt lakes in Persia, the one at Van, being so close to a Mission station, is best known to our readers.

We don't wish now to look at the wandering tribes of Turcomans, Koords, Luurs, and Arabs, or of the Nestorians or Jews, who so largely compose the Persian population; but we wish to give a peep into the settled home of the Shiraz Persian banker, who lives about five miles from that city. Such homes as these, lady Missionaries are now visiting, carrying the Gospel with them.

A lady accepting an invitation to

## A GARDEN PARTY,

says:—"On the day fixed I left the town soon after sunrise, and attended by two servants, rode through one of its ruined gates; the way under it was lined with sleeping soldiers, who raised their heads to have a look at a Feringhee woman, who is still an object of curiosity. Having crossed the bed of a river now quite dry, we rode for three miles between high mud walls, over which could be seen the gorgeous scarlet flowers of the pomegranate, of which acres are grown in this part. We constantly met droves of donkeys laden with rhuaharb for the market; this grows wild on the neighbouring hills.

It was very hot, and I was not sorry to see a small door in one of the walls, at which a crowd of servants were waiting, who at once pressed forward apparently to assist, but I fancy in reality to satisfy their curiosity. I was now taken through a large compound, with the usual tank and trees in the centre, round the walls of which were tied about thirty white donkeys; these were the steeds of the guests, and are of considerable value, often costing as much as a good horse. On leaving the compound, a black servant came forward and gave me a large bouquet of roses very tastefully arranged. I was here joined by the confidential woman of the hostess, and taken to a room to change my habit for a cool dress. This done, I was conducted into the presence of my hostess; and, after a grand ceremony of howing and endless flowery speeches, we all sat down on very soft cushions embroidered with gold thread. Such a thing as a chair was not to be seen.

After a little conversation a cloth was spread on the carpets, and dishes, containing all the varieties of sweets for which the country is famous, were arranged in long rows. I may mention that rhuaharb was cut in thin slices and eaten with salt quite raw. Melon seeds, salted, were also very plentiful, and pistachio nuts were strewn over most dishes. Several sorts of sherbet, with lumps of snow, were handed round, and, at intervals, the *kalian* or water pipe made its appearance, and the ladies took frequent draws at it.

The guests having eaten as much of the sweets as they felt inclined, carefully tied up some more in a small cloth, ready for eating from time to time. We then entered into a very lively conversation, chiefly consisting in

my answering the numerous questions as to my dress, the cost of it, the way my husband treated me, what money I had, &c. One elderly lady advised me when I wanted a new dress to wait until my husband came in for his dinner, and then to ask for it. If not granted, to scream and cry until the hungry man gave permission. This is I believe what many of them do, but I fancy it has not always the desired effect. They questioned me very closely as to the mode of punishment by husbands to their wives; they most of them had very intimate relations with a stick, and hardly believed my denial that my case was not so. Another lady expressed great surprise at my being able to read and write Persian. She wondered what use it could possibly be to a woman, as the payment of a small sum to a scribe would get a letter far better written. . . .

I will here give a description of my hostess and her dress. She wore a bright red satin skirt, richly embroidered with gold lace; it was very full and short, barely reaching to her knees; a loose jacket, also much trimmed, this time with silver lace. The sleeves were made of Cashmere shawl, buttoned by about twenty small steel buttons. She wore several necklaces, most of them very massive, and studded with fine turquoises. On her head she wore a white shawl, with a band of jewels round her forehead, and at one side a large pearl star. She had on both arms at least a dozen bracelets; some handsome ones, some only bands of coloured glass. Her feet were covered with coarse white socks; her shoes green leather with scarlet heels. Some of the ladies wore bright red trousers reaching to the ankle; but this was quite the exception. They wore a long veil reaching from head to foot, generally made of some smart print or muslin. I ought to mention that every lady wore a small leather case round her neck, containing some earth from Mecca and verses from the Koran. The faces of my hostess and friends were much decorated, the eyebrows broadened and carried quite across the nose. Some had small designs tattooed on the cheeks. The hair is very long and thick, generally dyed red; it is worn plaited in many thin tails, twisted with gold thread. The hands are well shaped, but nails and palms are stained a dark red.

Soon after noon breakfast was announced. Two slaves brought a silver jug containing rose-water, which was poured over our hands; we then sat down at a cloth, spread as usual on the floor. Large dishes of rice, boiled to perfection; fowls and meat cooked in every manner possible, all highly covered with saffron and much flavoured with mint; fruit with mutton, dates with eggs, everything very greasy; large, flat cakes of bread which served for plates. The guests plunged their hands into the rice, tore a piece of meat off where they liked, and ate very much and very fast. My knife and fork were much approved of as keeping one's hands clean. Several tried to use them, but as they had a very indefinite notion of the knife, I was not surprised to see one lip bleeding. My hostess tore off all the choicest hits, and piled them on my plate—sweets and meats all at once. We had sherbet and water passed round in wooden bowls. I was not invited to drink with them; but a glass bowl, holding about a quart, was put before me, containing most excellent sherbet made of limes.

Every one, having eaten plentifully, stood up and thanked the hostess, who led the way into a large cool room, with a tank in the centre; cushions were laid about, and then all soon com-

posed themselves for their siesta, and for two hours everything was quiet. On waking up, rose-water was again brought, and a brown powder, which the ladies dusted over their hands and faces. We then went to another room, where we found a band of musicians, who played in a very monotonous way for some time. It seemed to give great satisfaction to most of those present, who clapped their hands and screamed for more. A collection was again made for the performers. Servants entered with trays of cherries, plums, and nuts. The hostess gave a portion to each guest, the more favoured ones getting about double. A walk in the garden was then proposed. All the veils were put on for fear of meeting any one, and we went out into a very fine garden full of fruit trees; water running between the rows. The shade and coolness were very grateful. After a time out here, one is at no loss to wonder why the Persians are so fond of trees and water.

The garden must have been about forty acres in extent. Half was planted with vines. The hostess gathered several grapes and gave them to me; very small and sour. I passed them on, and they were soon eaten. Unripe fruit is much liked, and eaten generally with salt.

We returned to the house for tea, which was served boiling hot in cups like a doll's with tiny spoons. The tea was very sweet and made with rose-water. No milk was to be had. Half an hour later excellent ices were brought, and the clever way in which the ladies ate them with their fingers excited no small surprise in my mind. There was a stream running in front of the room, and one lady suggested that they should all adjourn to the side of it, and sit with their feet in the water. This was accordingly done. I had many pressing invitations to remove my boots and do the same, which I declined. Now the talking was fast and loud; every sort of trick was played on their neighbours by those near them; snow was thrown about, not made into a ball, but in a loose mass. I showed them how to make a ball, which greatly pleased them. They improved on my pattern by putting green plums in the centre. At this game they played for some time; then the duties of the toilette appeared to have a claim on them, and from every pocket appeared a small mirror, pots, and papers containing powders, and nungents for the beautifying of their faces. The contemplation of their charms when freshly touched up afforded them the greatest satisfaction. I made a remark as to the length of one lady's hair. In a minute every head was uncovered, in order that I might judge of the merits of each one. Some were very long and fine, but all of the uniform colour. . . .

As it was now nearly sunset, and I was quite ready to leave my friends, who, though full of hospitable wishes, were a little tiring, I went to my hostess, and, in the best Persian I could muster, made my salaams and thanks for the pleasures of the day.

Great grief was expressed at my leaving, and they all showed a desire to embrace me most affectionately. This I managed to evade; and my hands were heartily shaken, and showers of rose-leaves thrown over me. Two large bouquets of roses were given me. At last I managed to say my final farewell, and rode off. It was very cool and pleasant; the sun setting behind the mountains tinted the whole landscape with a red and gold colour never seen in England. I rode quickly to Shiraz."

Such was this lady's first experience of life among the Persian ladies.





A MOHAMMEDAN BAZAAR.



## THESSALONICA.

Who would not like to pay a visit to the city of Thessalonica, to which the epistles of St. Paul were sent? From that time to this a body of real Christians have been living there; sometimes they were few in number, and often much persecuted, and many a one has there fallen as a martyr. Rev. J. S. Dewar, of the Scottish Mission, has recently been a faithful labourer for Christ in this interesting spot.

THESSALONICA is the capital of one of the districts of Macedonia. It is now called Saloniki, and is situated at the northern extremity of the Gulf of Saloniki, about 272 miles west of Constantinople. It has been considered a portion of European Turkey, but by the Berlin Treaty it is now to be connected with

bring out the Gospel and teach fundamental Bible truth.

A hymn and tune-book of 156 pages, and a volume on the "Evidences of Christianity," of some 400 pages, have been published during the year, besides a number of tracts on the "Worth of the Soul," "A Life for a Flower," "How does a man become a True Christian?" and "What is it to believe in Christ?" These books and tracts are read; and notwithstanding the exciting scenes around, there is an increasing demand for Christian literature.

## CHRISTIAN COLLEGE FOR THE TURKS.

THERE ARE OVER FIFTY YOUNG MEN in preparation for the Christian Ministry among

## CHILDREN'S HOSPITAL IN JERUSALEM.

A HOSPITAL IN JERUSALEM for poor sick children was established some years since, by Dr. and Mrs. Sandreczki. It is still being carried on by them at great personal sacrifices. It is the only institution of the kind in the east. He says, in a recent letter:—"We have now in our hospital children from Gaza, Nablous, Jaffa, Nazareth, and Beirut, brought from far and confided to our care. The oldest inmate is a boy of Ramallah, near Jerusalem, who has been with us nearly three years. He suffered from incipient leprosy; and, as I would like to prove that children of lepers, or leprous children, can be restored to health, we have been doing all we could for this boy, and have



THESSALONICA, IN MACEDONIA.

Greece. Its commerce is only second to that of Constantinople.

Extreme excitement now prevails in Thessalonica through the terrible events which appear to be leading to the dissolution of the Turkish Empire.

## CONSTANTINOPLE.

RELIGIOUS SERVICES FOR BULGARIANS have been conducted within the last year at the Bible House in Constantinople, although the attendance has often been quite small. A Christian paper called the *Zornitza* has been published weekly and monthly; but since the wars its circulation has been less than formerly, through the breaking up of the post routes. These papers have been almost the only source of information to the Bulgarians of what has been going on in the outside world. They also

the Turks at the Seminary at Marsovan. Station classes are also held at Cesarea, Bardezad, and Sivas. This very important work is in connexion with the Missionaries of the American Board.

There are also nine Mission boarding-schools for young women, with an aggregate attendance of 310 pupils. Many of these are preparing to go out as teachers in their own homes, and in the villages from which they came. Those who have already finished their studies and entered on the work of teaching are abundantly justifying all the expense and labour incurred on their behalf. Graduates from Marsovan are now often found in charge of a school of from forty to fifty young women; while the thoroughness of instruction, the discipline of the school, and the Christian influences exerted are the best tributes to the Institution in which they received their instructions.

retained him so long, as we were pleased to see that our hope was not unfounded; we can now say that the boy is getting healthier—leprosy more and more disappearing."

IN EVERY DEPARTMENT of the Missionary work in Eastern Turkey there is a steady and gratifying advance. Nine new preaching places have been established, making a total of 116. The number of Protestants is now 11,749.

A PRECIOUS REVIVAL is reported as going on at Marash, Central Turkey. A Missionary writes:—"Fully 300 persons have passed from death to life within the past two weeks, and still the saving power of the Holy Ghost is being poured upon us."



## THE CRIADIOS INDIANS.

(See title-page cut.)

THE CRIADIOS INDIANS live on those majestic mountains called the Andes, in Peru, on the west of South America, but they come down occasionally, and sometimes settle in the villages or towns of the valleys or plains. There, at least, they learn many of the arts of civilized life. They are "Believers in God," and are not professed idol worshippers, except as they have *learnt idolatry* from the Roman Catholic Priests, who are so abundant in Peru. We cannot call it anything else but idolatry, when images of saints and of the Virgin Mary are worshipped and prayed to; or when a wafer, made of flour and water, after certain Latin words have been said over it, is called "God," and receives "the highest kind of worship!" They say that this wafer is turned into "a whole and an entire Christ," and as such they offer it as "a sacrifice for the sins of the living and the dead!" thus putting it in the place of the Adorable Saviour Himself, who, "once for all"—"once for ever," has died the just for the unjust. Who can help pitying the Criados Indians who are taught to trust in such "a flour and water Christ!" in the place of that dear loving Redeemer who is able to save to the uttermost all who come to God by Him, seeing He ever liveth to make intercession for us?"

The Criados in our cut are represented as doing musical honours to some dead saint, with the hope that they may thus get merit which will help to lighten the punishment of their sins. Oh that they had faithful Christian Missionaries to teach them that Jesus only! Jesus All-sufficient, who has offered "one sacrifice for sins for ever," can fully meet their souls' most urgent need.

## MISSIONARY TRIALS AND JOYS IN PERSIA.

ONLY LAST YEAR, in the village of Balow, in the Oroomiah district of Persia, the native Missionary was ill-used by a crowd; a stone from a bigoted woman hitting him on the head. For five years that Missionary had gone on preaching Jesus in the face of much opposition.

When Miss Dean visited the place about four years ago, the people tried to prevent her conducting a Missionary service, by beating a drum; others got on the skylight of the house to darken it, dropping down stones and creating all the confusion they could. These very people have lately become much softened, and now the old Nestorian Church is filled with orderly and attentive listeners. More than a score of hopeful converts now live in the village, and it is proposed shortly to organize them into a Christian Church.

## THAMES CHURCH MISSION.

In the course of thirty-six years' constant and arduous work in the various docks and upon the river, not a single fatal accident has occurred to the staff of the THAMES CHURCH MISSION. The one aim of the Society during this long period has been to present "the Gospel of Christ" to the wandering sailor; and the Lord of the harvest has graciously owned the message in very many instances.

One day this year the senior Missionary, Mr. Carter, boarded the schooner "Ulysses," anchored off the Thames Tunnel, and after holding a service in the fore-castle, directed his colporteur, Henry Smalldon, to bring up the bag of Bibles from the Mission boat, in order that

the crew might purchase copies of the Word of God for themselves. The boat was made fast to a stone-laden barge lying alongside the "Ulysses," and Smalldon, having handed the bag of Bibles down to the fore-castle, hurried back to secure her from the wash of a large outward-bound steamer. In his haste, however, he tripped and fell overboard between the schooner and the barge, just as the latter had recoiled from the larger vessel and was being again driven towards her by the swift ebb tide.

Smalldon is an excellent swimmer, but feeling certain that, on rising, his head would strike the bottom of the barge, he gave himself up for lost; besides, a swimmer has but little chance against the currents and among the shipping of the Thames. Still, as Smalldon had for many years known the Lord Jesus Christ as the Captain of his salvation, he was happy in the prospect of going to be with Him. But his Master willed it otherwise, for he rose to the surface in the rapidly narrowing space between the two vessels, and Samuel Pulsford, mate of the "Ulysses," hearing the cry "A man overboard!" unhesitatingly leaped down to his assistance, and hanging by the mere tips of his fingers to the side of the barge, enabled the drowning man to grasp his legs. The position of both was most perilous, and Pulsford shouted "We shall be squeezed to death!" but the missionary, Mr. Carter, jumping to the deck of the barge, succeeded by an almost superhuman effort in shoving her off, at the same time seizing Smalldon by the guernsey and hauling him into safety. Pulsford, thus liberated, scrambled on deck; but the poor fellow had received a very severe squeeze, from the effects of which he still suffers.

The Committee of the Thames Church Mission forthwith presented him with a handsome Family Bible in recognition of his gallantry, and the circumstances of the case were reported to the Royal Humane Society. The result is before us: the Committee of that Society have voted him their honorary bronze medal.

## HOW SOME MISSIONARIES ARE TREATED IN CHINA.

THE PERSECUTIONS OF NATIVE MISSIONARIES in some parts of China are bitter and severe; but the testimony is that these persecutions "have made them stronger and nobler; and even their persecutors cannot but admire their quiet and brave courage." Mr. Kitts says, "A young Chinaman came to see us from a village a few miles off, and told us of the sad and bitter persecution that was going on in his village, the persecutors having, amongst other cruelties, tied the Christians with rope and threatened to throw them into the river.

"God is bringing, as He has done in the past, great good even out of bitter persecution. It is weeding out the bad and strengthening the good. Our native pastor, Jing, has added 130 members to the church as the harvest of the year, and these have been receiving instruction during the heat of persecution. This opposition is a grand thing; we could not do without it. We are living in the worst village of one of the worst districts for desperate rogues and thieves. No language is too bad to describe many of our neighbours. To say they are thieves and liars is mild; yet I think, although I greatly pitied, I never really loved the Chinese till this present time,—not because they are so bad, but because they need so much pity and help."

## A CHINESE FORTUNE-TELLER.

A MISSIONARY COLPORTEUR, under the direction of Rev. N. Sites, of Foochow, in fourteen months travelled 1550 miles, visited 1142 villages, "talked book" 1634 times, and sold 365 scriptures. His early occupation was that of a fortune-teller, in pursuit of which he travelled at large in Hing Hwa city and the surrounding villages, always attended by a lad to lead him on his way, as his vision was defective from birth. Since his conversion to Christianity his sight has much improved, so that for several years past he has been able to travel alone and unaided: now going everywhere among his former village acquaintances, offering Christian books and the Bible, testifying against the false superstitions he once practised, and telling of Jesus, the Saviour of sinners, and how gloriously he himself had been saved by Christ. He is zealous in his work, and is very gifted in prayer. From his social position and his previous life, he has access more freely to all classes—to men, women, and children—than persons of more literary pretensions can have.

## THE CHILD APOSTLE.

A LITTLE SLAVE GIRL IN TRAVANCORE was so earnest and constant in telling others of the Saviour, that she was known by the name of the "Child Apostle." Cruelly did she suffer for her faithfulness, but she persevered, and often won to Christ those who had been her most cruel enemies.

When the late Bishop of Madras was visiting Travancore, this child was presented to him, her face and neck and arms all disfigured and scarred by blows. The good bishop's eyes filled with tears as he looked at her and said:—

"My child, how could you bear this?"

She looked up in his face with simple surprise and said:—

"Sir, don't you like to suffer for Christ?"

This dear child did not put off working for Christ till she was older, if she had, she would have lost her opportunity. The next year the cholera raged through the district, and she was one of the first whom God called home to Himself.

AN ENGLISH JEW, unknown to his wife, was for twelve months visiting a Christian Missionary for instruction; and the wife, unknown to her husband, was at the same time reading the New Testament given her by a district visitor. Each was afraid of being discovered by the other. At last, however, the truth came out; and instead of betrayal, there was mutual rejoicing. Both husband and wife were afterwards privileged to make a true-hearted confession of Christ.

THE BIBLE USED BY MARTIN LUTHER in making his translation, has recently been discovered in a little village of Bohemia. It is covered with marginal notes.

THE PENNY TESTAMENT. We understand that the sale of this, the cheapest edition ever published, has already reached nearly 400,000, and that the publisher, Mr. Elliot Stock, confidently expects that a million copies will be disseminated in the course of twelve months.

FOUR persons have offered to take up the Mission work in the field left vacant by the death of Rev. Dr. Bushnell, of the Gaboon, Africa.







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